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MENTOR;
— OR —
THE MORAL CONDUCTOR OF YOUTH
FROM THE
ACADEMY TO MANHOOD:

A Work,
The Result of actual but painful Experience candidly stated, and usefully adapted to the
Level of youthful Understanding;

BEING
A SEQUEL
TO THE
ART OF TEACHING,
OR
COMMUNICATING INSTRUCTION;

And digested on the same Principle.

To which is added, as an Incitement to the Study of it in grown Youth, during their Hours
of Relaxation from Business,

AN ESSAY
ON
THE EXTENSIVE UTILITY, ADVANTAGES, AND AMUSEMENT,
of
MATHEMATICAL LEARNING.

—
BY
DAVID MORRICE.
—

LONDON:
Printed by Knight and Compton, Middle Street, Cloth Fair,
FOR THE AUTHOR.

Published and Sold by
MESSRS. RIVINGTONS, ST. PAUL'S CHURCHYARD;
RICHARDSON, CORNHILL; AND
HATCHARD, PICCADILLY.

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1807
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PREFACE.

THOSE who have committed the greatest errors in early life----been guilty of the greatest irregularities----and felt the certain melancholy consequences of them, are, perhaps, the best qualified to write for the benefit of others ; and it is a duty they owe to Heaven, society, and themselves, to do it : for if, by such means, only a few THOUGHTLESS YOUTH should be rescued from misery, infamy, and perdition, it will cover a multitude of *their* sins who so apply their talents ; and even *they*, also, may perhaps hereafter----
“ *shine as STARS in the firmament for ever.*”

Pleading the above remark, then, as my apology for this Treatise, I offer it to the Public as some atonement for the injury I have heretofore done to Religion, and to Society, by my bad example. With R'OUSSEAU, I candidly avow my faults----long determined, and endeavouring, to amend them.

This Treatise is designed for the admonition and instruction of *grown* youth about to leave school, and to enter upon the busy scene of the world ; and for those who have already begun to tread its deceitful, slippery paths.

It.

It is intended equally as a MONITOR to youth designed for the UNIVERSITY, the COUNTING HOUSE, the PUBLIC OFFICE, the ARMY, or the NAVY; but principally for those who come under the description of APPRENTICES.

It having been observed, that more young people are led into vice from the want of some attractive, useful study, to engage their inconstant minds during the hours of relaxation or absence from business; than from sudden temptation, or any other cause, I have subjoined to this Work an ESSAY on the extensive utility, advantages, and amusement of MATHEMATICAL LEARNING; the subject being treated in such an attractive way as to render it, I flatter myself, a strong *stimulus*, or incitement, to the youthful mind to engage in the study of it. Parents will have it greatly in their power to second my endeavours, by directing their children's attention and application to this innocent, amusing, and incalculably useful species of learning; and masters, to whom they are placed out as apprentices, might also use their advice and influence, with much effect, to the same desirable end.

D. MORRICE.

Sept. 1, 1801.

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INTRODUCTION.

IN addition to the Improved Plan of Teaching which I have lately offered to public notice, there has always appeared to me to be something wanted, on a similar principle, as a GUIDE to YOUTH from the *Academy* to *Manhood*, arranged in that attractive and useful way, in which the subject may, with so much advantage, be placed before them.

Precepts resemble pictures ; they have form and colour, but want life and motion ; and, therefore, to render them truly efficacious, they ought to be enforced by obvious and unquestionable examples.

Be what you SEE, however, carries with it a much more commanding force than, *be what you READ*.

Most of the moral Treatises which I have read, are by no means reduced to the level of juvenile understanding, or properly adapted to attract and fix their attention by practical and interesting observations, without which such Tracts can be of no real service to youth.

It is extremely well known to every thinking person, that mere dull morality, and formal religious gravity, will disgust young minds, and deter
them

them from a perusal of what, if placed in a more natural point of view, and otherwise arranged and treated, might win their attention, and to their incalculable future benefit effectually impress their tender minds, which are as yet incapable of relishing and digesting that heavy mental food just alluded to: in short, it is the business of the MORALIST, the PHILOSOPHER, and the CHRISTIAN MENTOR, to attract their pupils' attention by every pleasing and winning method in their power.

To illustrate this remark, need I instance that admirable Work, the production of the great and good Archbishop of *Cambray*, the immortal FENELON? His *Telemachus* exactly corresponds with the idea I have of an attractive Treatise, or Plan of Advice, adapted to the instruction of Youth; though that Work was more immediately intended for a royal pupil, who was to inherit a throne.

I should not, probably, have presumed to pen a Work of this kind, had not my own sad experience strongly convinced me of the necessity of such a Treatise, and perhaps qualified me to attempt it: for some years back I have been no indifferent spectator and observer of men and manners, as well as of the astonishing ways of Providence, and the *invariable* effects of virtue and vice. I have formerly, in early life (and with sincere regret I tell it), though naturally well inclined, been sunk in vice, drowned in dissipation, and immersed in pleasure
(falsely

(falsely so called), but without grossly neglecting my business, or sensibly feeling that I was doing wrong, or acting wickedly against my God, and unjustly towards men.

I am not ashamed, however, to acknowledge my faults, because determined to correct them, and to make my errors useful to the rising generation : with a warning voice I shall “ earnestly cry aloud to the young, and not spare myself or them.”--- Obscure as I am, and though the past scenes of my life might form an affecting novel, I shall introduce nothing of the marvellous, nothing heightened ; all shall be truth, candour, and instructive morality to the young, whose sincere friend I am from habit and from choice.

The unpleasantness of the personal confessions which I have thought fit to make, for the warning and instruction of youth, will be considerably diminished by my reflections on their useful tendency, the early stage of life in which the errors alluded to were committed, and the more correct conduct of my riper years.



MENTOR;

OR

THE MORAL CONDUCTOR OF YOUTH,

&c. &c. &c.

CHAP. I.

SECTION 1.

INGENUOUS Youth ! whoever you are that may chance to read this, and whatever your age may be, to you I now address myself :---put entire confidence in me, and believe me, when I assert it, that, if proper attention be paid by you to what I am about to submit to your serious reflection as a guide for your conduct in life, it will procure you more real felicity, pure and solid enjoyment, and save you from more anguish of mind, misery, and unhappiness, than you are yet capable of knowing or feeling, because your mind is yet comparatively unsullied, your spirits unbroken, and you have not experienced the frowns of the world, the evils of life, and the fatal effects of vice, which my unhappy

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imprudence

imprudence and more advanced years have severely made me acquainted with.

I am from principle and habit the friend of youth; and even not yet the enemy of *true* pleasure; my advice to you, therefore, will be neither churlish, gloomy, nor unpleasing; but I shall boldly tell you truths, clothed with the ornaments of classical imagery, and the plain simplicity of regained VIRTUE---while VICE, with her painted haggard looks, and tawdry varnish, shall be completely unmasked and exposed to your astonished view; and may the choice of the HERO, whose actions you have been accustomed, in your CLASSICAL researches, with enthusiasm to admire, be warmly adopted by you with all the ardour of youth, and lead you safely, at last, though with its inseparable difficulties, up the seemingly steep and rugged ascent of useful and virtuous life, to the Temple of Fame, which can alone be attained by steadily directing your cautious steps in the path to the Temple of Virtue, through which you must *first* pass.

You have just left those happy shades and groves of peaceful academic retreat, to which, in the midst of the storms and tempests of life, you will often again wistfully look back, in thought, with longing but unavailing wishes. You will find that, without exception, it was the happiest period of your life, because the most innocent, and the least exposed to the temptations and snares
of

PREFACE.

THOSE who have committed the greatest errors in early life----been guilty of the greatest irregularities----and felt the certain melancholy consequences of them, are, perhaps, the best qualified to write for the benefit of others ; and it is a duty they owe to Heaven, society, and themselves, to do it : for if, by such means, only a few THOUGHTLESS YOUTH should be rescued from misery, infamy, and perdition, it will cover a multitude of *their* sins who so apply their talents ; and even *they*, also, may perhaps hereafter-----
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It

fore, be shaken, ingenuous youth, by every wind of doctrine, but steadfastly lay hold of eternal life, through **JESUS CHRIST** the Mediator, in the way proposed to your as yet unsullied soul, by your **MAKER** and your **GOD**, through the channel of that gracious revelation of his will, called the **BIBLE**; which, whatever you may have read, or heard surmised to the contrary by unbelieving and foolish men, is, beyond all possibility of any well-founded doubt, the real communication of his will, his intentions, and his wishes, all tending to that one point,---to make you happy in this life and the next.

This is your only safe counsellor, the only certain guide you can take. The experience of the greatest, the best, and the most learned of men, have stamped it with a value, which all the fallacious arguments of modern philosophy can never effectually depreciate.

Milton, Locke, Newton, Tillotson, Ray, Sherlock, Addison, Rollin, Turrene, Bayard, Fenelon, names of exalted worth, with which you are, no doubt, acquainted, still bear witness to it in the records of their works and history, who, at the close of their useful lives, laid all other learning aside, and, despising pomp, grandeur, human vanity, and fame, devoted themselves principally to the study of the **SCRIPTURES**: nor is it to be at all wondered at; for, besides their being an unerring guide to happiness in this world and the next, “ as
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a collection of Tracts, they contain, independently of a divine origin, more *true sublimity*, more *exquisite beauty*, *purser morality*, more *important history*, and *finer strains both of poetry and eloquence*, than could be collected within the same compass from all *other books* that were ever composed in any age, or in any idiom." SIR WILLIAM JONES, in his Asiatic Researches.

Armed with this shield, far more invulnerable than the fabulous immortal ÆGIS of MINERVA, you will set out in the career of life with an undaunted manly determination to think and act for yourself, in defiance of the taunts and misplaced ridicule of your companions, as one upon whom the eyes of God and Angels, the spirits of the just made perfect, and the whole assembly of Heaven are fixed; for I need not tell you, I suppose, that we act throughout our whole lives as upon a THEATRE, surrounded with the heavenly inhabitants as *spectators* of our performance---not imaginary spectators, like the *fabulous* deities of GRECIA and ROME, whom their poets represented as intently viewing the combats of men and the efforts of heroes, balancing the fate of nations, and turning the scale of battle as their partialities and inclinations led them; but you will act in the sight of Him who *is*, and is the faithful rewarder of the vanquishers of sin and vice, over whom neither death nor the grave will have any hurtful or lasting power.

To confirm in you this belief, and an unalterable resolution to spurn at *vice*, and take *virtue* for your guide through life, is the first step towards your happiness, and the first duty I owe to society, to you, and myself, to impress upon your perhaps as yet undetermined mind.

It is remarkable in the history of notorious sinners and slaves of vice, that, on their agonizing death-beds, they have generally made the BIBLE their only refuge; and, where they have been too ill to read in it themselves, have earnestly besought those about them to pray and do it for them, their hardened hearts and perplexed consciences having closely sealed up the channels of utterance and the powers of resolution.

There cannot be any stronger argument than this of the value and consolatory effects of that precious treasure, since at the hour of death when wicked men necessarily cease to be fools, though they may have lived so, they bear such awful testimony to its divine power and veracity.---

“Men may *live* fools, but fools they *cannot die*.” Dr. YOUNG,

As a proof of this, I will give you an instance of a very able and learned physician, whom, when I was only fourteen years of age, I had an opportunity occasionally to attend upon his death-bed. Possessed of all the abilities and knowledge common to his profession, with atheistical gravity and seriousness, he had frequently laughed at the Bible,

Bible, and questioned or ridiculed its sacred doctrines ; nay, he had even gone so far as to make it his brag, that he never kept one in his house. This man, particularly strong in body, and no doubt in mind (though his principles had been early poisoned and perverted), I heard, for days together, groan with unutterable anguish and remorse, racked with bodily pain, and the more intolerable pangs of an awakened conscience. In the intervals of his pain he continually called for the Bible, and made those about him pray with him, and read frequently to him in that sacred volume which he had so often despised and ridiculed : he kept it constantly near him, and his last request was, that a sermon might be preached on the Sunday after his funeral, in the parish church of the place where he resided, publicly to declare that he had died full of remorse and regret for his contempt of that sacred work, and the bad principles which he had, perhaps, instilled into others minds.---He died at seventy years of age, of a broken heart, in consequence of the undutiful conduct of an only child, in marrying against his will, but who had, perhaps, been poisoned in her principles by her imprudent father ; and, lamentable to tell, she herself lived to be an object of pity, deprived of the use of her limbs, and filled with remorse for her undutiful behaviour to her parent, who would never see her again, not even on his death-bed.---This is a case

I can

I can vouch for, and I attended him to his grave at his own request, young as I was!

From these facts you will learn three important truths :---

1. The fatal consequences of a contempt of the word of God.

2. The melancholy influence of the bad example of an irreligious parent on his offspring.

3. The heavy judgments of Heaven generally ordained to fall upon undutiful children.

This, and many other similar instances that might be offered to your notice, will, I trust, go some way to convince you of the truths I aim at impressing upon your yet innocent mind.

Let the word of God, then, be the test or touchstone by which to try and judge of the value and solidity of the various opinions that may be presented to your doubting mind ; for it is the oracle of Him who cannot err, is not deceived, and will not be mocked with impunity ; far more to be depended upon for veracity than that of DELPHOS, and consulted with much less trouble ; it contains every information and instruction necessary to your salvation, and to form a rule for your general conduct in this life.

Above all, reverently respect the SABBATH, and, according to God's *express* command, KEEP IT HOLY ; without which, his blessing will assuredly never accompany your worldly undertakings---

as thousands, besides me, have, from sad experience, found to be the case. There are, in these days, men who advise that youth should not be talked to of religion, or made to frequent the church till a certain age, for fear of giving them early prejudices; but it is remarkable, that you never see these advisers go there at all themselves.

No matter what place of worship you frequent, what sect or form you attach yourself to, if it be the result of a sincere intention to honour your Creator: but the established Church is, perhaps, the least liable to objection, or to give you false prejudices concerning religion; and though, perhaps, a little intricate, and savouring of popery in a few of its doctrines and forms, which naturally result from its ancient connexion with that idolatrous and superstitious church, it is, nevertheless, the most generous and unprejudiced system of faith and worship that exists in this or any other country. The Form of Prayer of the Church of England is the most beautiful, impressive, comprehensive, and the best selected of any now in use. Her rubric is the united production of the most pious and learned men of the age in which it was drawn up.

You should, however, divest yourself of all prejudices about forms of worship, or sects; chuse for yourself as you grow up, after having examined

mined them all as well as your time and opportunities will permit: the sentiments, example, and influence of your parents and teachers, will, in this point, have much weight with you, because they are older, and, from experience, may be supposed to be wiser, and better able to judge for you than yourself; but, let their opinions have what importance they may in your eyes, by all means examine things for yourself, and form some decided and well-grounded opinion of your own; and having once satisfied your mind in that respect, adhere firmly to it, but never condemn others for their belief:---uniformity in opinions is not to be expected more than uniformity in the countenances of men, and certainly the *opinantium unitas, et opinionum diversitas*,* may very well consist together among good Christians.

I may further also observe to you, that if your mind be well seasoned with the mild and gentle principles of humanity and goodness, urged in every one of the four gospels, it will contribute more to the public good of christian society than all the other knowledge in the world put together.

But there is yet one more leading circumstance necessary to be unalterably fixed in your mind, to be made an unchangeable object of your belief, and an immoveable pillar of consolation to you; and

* The unity of the thinkers, and the diversity of opinions.

that

that is, the REDEMPTION of SINNERS, through the merits of JESUS CHRIST, the *Son*, or most illustrious emanation of the DEITY that has ever been permitted to appear on earth for the good of mankind: other prophets and messengers have been sent, divinely commissioned by the beneficent CREATOR to warn, instruct, and reclaim his erring people; but Jesus excelled them all in rank and dignity, as well as in his office of High Priest of our salvation, and Mediator between God and man, offering himself up a LIVING SACRIFICE for our sins, that he might satisfy Divine justice, and, at the same time, give us an unquestionable and irrefragable proof of the love of the Father to us, by not withholding from us the only means that in Divine wisdom could be devised to reconcile *mercy* with *justice*.

How much, therefore, will not the unparalleled love and sufferings of Jesus add to our condemnation, if we neglect and despise this mighty effort of salvation to lost sinners!---Remember, ingenuous youth! that every sin you henceforth commit will open his wounds afresh, and cause his tears again to flow; those agonizing, painful wounds, which were inflicted on him for your sake, and those bitter tears which he shed, that you might never feel what mental misery was. Be assured, that, whatever you hear insinuated to the contrary, JESUS actually died on the Cross, put to death by
cruel

cruel and bloody men (the JEWS, whom he was sent to call to repentance; but, alas! they would not listen to him); that he was buried, and on the third day rose again from the dead for our justification; and in due time, having fulfilled his high mission, ascended again into Heaven, the place of his habitation, where he now sitteth at the right hand of God (or, in the highest place of honour), making intercession for us.

His *carnal* conception, whereby he put on the form of man, though in his *spiritual* nature he was the son, emanation, or word of God, is a mystery, and the effect of a miracle or extraordinary exercise of the power of the ALMIGHTY, which we short-sighted creatures can no more comprehend or account for, than the *fly* or the *worm* can for any of those exercises of reason and power which are within our ability to perform. We may, therefore, believe it without hesitation, and confide in JESUS as our Mediator and Intercessor with the greatest security; for, besides this, the wisest and most learned men in every age and country have firmly sanctioned it by the credit of their opinions, and the effects of it upon their lives and conduct.

God himself, in the earliest ages of the world, foretold his appearance on earth; and prophets, who lived for centuries before his incarnation, described his coming, and the circumstances of his birth, mission, life, sufferings, and death, so minutely,

truly, and with which every thing related of him by the four Evangelists and other witnesses so truly and exactly corresponds, that you would think they were describing what was passed, instead of foretelling events that were afterwards to happen ; not to mention the concurring testimonies of heathen writers, and particularly the Jewish historian JOSEPHUS himself, who all agree in stating that this Great and Divine Personage was actually a contemporary with them.

Next to RELIGION, you must arm yourself with the rational principles of sound PHILOSOPHY, the business of which is to teach us the knowledge of ourselves, and from ourselves to carry us on to GOD : to distinguish the *mind* from the *body*, namely, that part which is to govern from that which is to serve ; and that from the image of a mind ruling the body, we may form an idea of GOD, governing the world and the mind itself. As man is most present to himself, we may from hence apprehend how intimately present God is with all things ; forasmuch as without him we could not live, move, breathe, or think.

You must, moreover, take REASON for the rule of your conduct, and refer every doubtful point to its impartial decision. If Temptation, disguised in the attire of innocent Pleasure, beckon you to her, and attempt to impose upon your unsuspecting heart, ask *Reason's* opinion before you accept her invitation.

If

If *Falsehood*, under the mask of *Truth*, should endeavour to make you swerve from the paths of **SINCERITY**, spurn her at once from you, and think of your **HONOUR**. Falsehood is the weak offspring of Baseness and Cowardice; Truth the daughter of their opposites; and Honour, or the great principle of dignity in man, the arbiter between both,

SECTION 2.

Thus fortified, we will now enter together on the scene of life, and I, who have already trodden its seemingly flowery but deceitful thorny paths, will again begin the journey with you, that you may avail yourself of my experience in marking and avoiding the snares, dangers, and temptations, that you will assuredly find scattered thick in your road.

The cause of my mistakes and wanderings in my former journey (for I have been *imprudent*, and therefore *unfortunate*---the latter being the sure effects of the first) arose from my being too long confined within the narrow sphere and the contracted limits of an **ACADEMIC EMPLOYMENT**; by which restraint, being unaccustomed to the society of men and the business or pleasures of a town, I was deprived of that knowledge which the experience of them gives, and forced to depend upon books for information and
acquaint-

acquaintance with the affairs of life, the characters of men, and the sources of happiness or misery.

At length, however, I entered upon the busy scene at twenty-three years' of age, and, having been long accustomed to restraint and confinement, now become my own master, and not having previously tasted the infatuating poison of imaginary pleasure, I gave a loose to my inclinations and curiosity, and, from one step to another, by swift degrees, rushed into all the follies of dissipation, extravagance, and unlawful pleasure, to which my situation in a public office, and the bad examples I met with there, gave ample scope and incitement; but this very probably would not have been the case, had I been earlier introduced to the affairs of life and the bustle of the town, as you probably have the advantage of being: for, once broke loose from the shackles of education and the necessary austerity of an academic life, I beheld the pleasing side of every novel attraction without thinking of its reverse; in short, the ardour of curiosity, the fascinating charms of novelty, and a life I had not been accustomed to, overpowered my reason and judgment; and, though naturally well and virtuously inclined, passion carried all before it, and drove me headlong into dissipation and vice, without being absolutely wicked or decidedly continuing long a slave to my desires. Many virtuous struggles and

much remorse of mind did I feel, before I could quietly abandon myself to the false pleasures which I so greedily pursued: good and deep-rooted habits were to be overcome, and almost eradicated from my mind. Conscience and religion were both to be lulled to rest, and compelled to relinquish their charge, while now and then the virtuous tear of remorse, and the longing wish to regain my former innocence and purity, were to be wiped from the cheek, or totally banished from the mind---so difficult is it to sin with tranquility against good principles and habits early contracted. The earlier youth become acquainted with the world and its vain pleasures, the sooner is their judgment matured, and their moral principles established, provided their parents or companions are themselves religiously and virtuously inclined; indeed, the regular and constant employment which business affords to the mind, and the exertion, honour, and integrity necessary in the transaction of affairs of trade and commerce, tend to keep out bad thoughts, and to discourage and discountenance dissipation. The ambition of gaining a good character, a great name, riches, and the elegant conveniencies of life, tend to confirm right habits---and happy are they who are early initiated in them; whereas, he who only enters upon the busy scene at the period when his judgment should be matured, and his principles and habits
of

Wisdom confirmed by experience, labours
all the disadvantages natural to one who
freed from long and irksome restraint,
freely becoming his own master, rushes
into the vortex of novelty, amusement,
and pleasure, without friends to advise
his thoughtless career, because his age
and prudence prevent them from taking
a step with a man supposed to be
the years of discretion; but this, pro-
muous youth! is, happily for you, not
on. Such, however, was my case, and
all my miscarriages:---presumptuous,
t in my own virtuous intentions and
I boldly ventured into the snares of
etermined not to pass the bounds of
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ce were my ruin. I soon learnt to
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you to make a serious **PAUSE**, and reflect deeply upon the facts, remembering, at the same time, that it will most inevitably prove your own lot if you follow my imprudent, thoughtless example; and that a well-spent after-life of a century will not wipe out the foul stain, regain your character or your friends, nor perhaps your peace of mind.

The effects of my folly have been these. Having got deeply into debt, for years I have been in a manner sequestered from society, though accustomed to the best, and compelled to be a *solitary* in the midst of a crowd, hunted by bailiffs, or immured within the walls of a loathsome prison, and publicly begging from its grated doors the bitter bread of misery; subjected to the reproaches of my creditors, and to the more agonizing reflections of a naturally good and ingenuous mind; forsaken by all my friends---*one* only excepted, who has been the means of rescuing me, by steady and unexampled perseverance in kind offices, from want, and probably from worse---and has lived to see a complete reformation crown his endeavours, and correct conduct take place of folly and dissipation.

A beloved wife, whom I had brought to distress by my extravagance, and injured in her peace, by frequent fits of ungovernable intoxication

toxication, was previously compelled by her necessities, and the advice of her friends, to leave me, and return to the most laborious of all employments, teaching in a school, for the support of an innocent and helpless babe, which I could no longer maintain; and, lamentable to say, it soon fell a martyr to death, —probably to its misguided father's vices. A consumption, and a complication of disorders, brought on by too much fatigue and fretting at my unkindness, soon carried off the mother; and I was only liberated time enough from a prison to receive her forgiveness, and follow her to the same grave to which we had but a year before attended my innocent babe. She was respectably buried at the expence of her friends; for, to my shame, I had put it out of my own power to do it. Her good character preserved those friends to the last, which my imprudence lost, before I had time of opportunity to know the value of them.

Reader! young man! whoever you are, contemplate this picture. View it well, and keep it continually in your memory, till by habit you are confirmed in goodness; and while you shudder at the fatal effects of sin, abstain from it yourself, and think not too hardly of the penitent MONITOR, who thus opens his wounds afresh for your warning and instruction. I could have heightened the picture more by the introduction of the moving death-bed scene of an exemplary and

good woman; an affectionate wife, who died in peaceful composure with Christian fortitude, and whose last words to me were, "If you respect my memory, do what is right, and think of me sometimes."

Happy shade! I have thought of you in the midnight watches, at the dawn of day, in the hustle and hurry of the noon-tide hours, and at falling eve; in the cheerful and in the reflecting moment; nor will I cease till death to remember and practise your dying exhortation, as far as my weak efforts and means enable me.

Having thus given you one side of the picture, I will not take my leave of the subject without informing you, that sincere repentance has followed my errors, and that, though forsaken by my relations and the world, that good Providence, which with complacency beholds from on high the patient struggles of the friendless children of adversity, and holds out an assisting hand to the silent, sinking, but repenting sinner, is, I trust, rewarding my fortitude by an amendment of my heart, judgment, and fortunes, and may, probably, enable me in time to do justice to those I have injured by my extravagance, and to my own naturally ingenuous feelings, which headstrong *passion* alone has been able for a time to deaden and overcome.

To those who have known me in former life, and especially to those who were more nearly connected

nected with me, I will only say in the words of HIM whom we all revere, "Break not the bruised reed---quench not the smoking flax." I have not, however, met with one relation who has come forward to assist me in want, or encourage and comfort me in adversity; but a stranger (though well acquainted with all my past life) has perseveringly done it; and I hope the remembrance of it will be sweet to him in the silent hours of reflection, but, above all, in the hour of his departure from this life. I forbear to name him; nor do I reproach my connexions, for I have no right to blame them; but I merely state this for the warning and instruction of my young readers, and may it enter deep into their hearts.

I have at length, ingenuous youth! conquered the syren, VICE; she now presents a very different face to my astonished view, and I have learnt to know and distinguish her, under all her disguises, from her rival. To show her to you in her true colours, as well as to keep her at a distance from you in the road we are to pursue, is the intent of my acting as your CONDUCTOR in the difficult journey you are about to undertake; nor will it be less my business to engage VIRTUE to accompany us, the better to guard and protect you against the snares of VICE; for she is found of them that seek her, and she will at last conduct those who take her as their guide to the mansions of bliss, on the further side of yon mountain, upon

which her temple stands, not far distant from the Temple of Fame.

For the better and clearer arrangement of the subject, I shall connect the hints and instructions that I have to give you for your guidance in this arduous journey under several separate heads and divisions, that you may be the better able to retain them in your memory, and turn to them as occasion may render necessary.

CHAP. II.

SECTION I.

Of the Fear of God, and entertaining a constant Sense of his all-seeing Presence.

The fear of the Lord is the beginning of wisdom. PROVERBS.

IN the difficult and dangerous journey of life, early impressions of religion can alone check, at least, if not entirely stop the mad career of youth; and the truth of this assertion of Solomon's has been proved, beyond the possibility of doubt, by the experience of thousands of unfortunate and wicked men in every age. Let the dying

dying words of hundreds of criminals, addressed at the place of execution to the surrounding multitudes, be received by you as one of the many incontestible proofs of its veracity and force. They have generally confessed that their ruin was dated, in their own minds, from the moment that, hesitating on the verge of the rock of Virtue, they passed its limits, and began their descent down the precipice towards the rapid current of Vice, to which, though their progress was gradual, yet once arrived and afloat in the stream, they were hurried along by the irresistible torrent; and however desirous, upon reflection, to exert themselves to regain the safe footing they had imprudently quitted, were rapidly driven forward, without ever being able to effect it.

The moment they had once brought their minds to overstep the boundary between Virtue and Vice, the fear of God was weakened in their hearts; and every step they advanced further down the declivity, that fear was proportionably diminished, till, at length, hardened and emboldened, they plunged into the stream, and, following the multitude to do evil, met with their fatal end.

It is also remarkable, that such men are particular in exhorting the by-standers to "keep the Sabbath holy;" as to the frequent breach of it, they have generally attributed the temptations and opportunities to pursue those guilty pleasures
which

which were the means of leading them by degrees to commit the crimes for which they suffered, in order to enable them to pursue those pleasures still further and oftener.

It is also observable, that in all indictments of criminals, the charge runs against them thus---

“Whereas J. D., not having *the fear of God* before his eyes,” &c.

You know the Latin observations, “*Principiis obsta*,” and “*Nemo repente turpissimus fuit*.” *Ang.* “Oppose (diseases or vice) in the first stages;” and, “No one ever became grossly wicked all at once.” From whence you may conclude, that the first voluntary wrong step you take tends to decide your fate; and it may not, perhaps, be going too far to say, for ever. As to believe, therefore, that you are always within the reach and under the care of God’s Providence, is an everlasting source of comfort; so to remember you are ever in his eye, and that all your actions, words, and thoughts, are registered before him, will preserve you sinless, though surrounded with temptations.

Oh! then, let the fear of God, or a respect for his commands, as it may likewise be translated, with a continual sense of his awful presence and all-seeing eye, be so deeply rooted in your mind, that you may not even dare to think of, much less to practise, Sin and Vice, the acknowledged parents of Misery, Wretchedness, Poverty, and Death.

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The moment you begin deliberately to hold correspondence with them, that very moment you are turning your back upon your God, crucifying your SAVIOUR afresh, and putting him to open shame. The comfortable sense of the Divine presence will be effaced from your mind, and his holy spirit will depart from you grieving. Your guardian angel, the protector of your innocence and virtue, will, with regret, be compelled to leave his ungrateful charge, and wing his way again up the steep ascent, towards the footstool of the throne of God, there to record, in the everlasting book of judgment, the register of the fate of nations, the cause of his return. If you should be so unhappy as to go astray, oh! may your timely repentance speedily recal him, and prevent a tear from being dropped over the record of your fate.

There is a marked distinguishing line drawn between virtue and vice, strongly impressed upon every man's conscience; and though the boundary may differ more or less in its dimensions, yet let it once be passed, and the return to virtue is ten times more difficult than the declination to vice, for the one is up and the other down hill. It is very easy to glide down the side of the steepy mountain; but the most vigorous exertion alone can enable you to regain its summit, after repeated falls back again in the arduous attempt, if ever at all.

Beware,

Beware, therefore, of quitting for a moment your firm footing on the summit of the hill : the declivity, viewed from the brow, is seemingly beautifully adorned with flowers ; but mark it from the valley, and thorns only growing upon a craggy, rocky ascent, present themselves to your disappointed view. I have, from long experience, found, that whenever I forgot that I was in the presence of the ADORABLE CREATOR, boasted *reason* lost its influence over me ; nor could *philosophy*, with all its vaunted power, restrain me from giving a loose to my passions. The fear of *him* only can effectually restrain, where the temptations to sin are strong and sudden, and where neither the love of God, or natural goodness, prevail so forcibly as to overcome them otherwise.

The softest whispers of CONSCIENCE, that faithful monitor and vicegerent of the Creator, implanted in every man's breast, ought to be scrupulously listened to and obeyed---its friendly warnings and admonitions should be kindly taken, and rigidly attended to : never check the impulses of your conscience, nor attempt to stifle its soft, still voice ; for be assured it will always tell you truth, and advise you right ; but if you do not listen now to its gentle whispers, it will hereafter speak in *thunder* to you, and fill your boding mind with unutterable terror and dismay, at the certain and tremendous judgments of your MAKER, which
will

will inevitably prove the result of shaking off his fear, and not remembering your Creator in the days of your youth, before the evil days of age and disease overtake you, when you will with anguish complain that you have no pleasure in them. I am only now in the prime of life, and yet premature old age has overtaken me, not so much from the effects of vice and dissipation as from those of late and painful experience in the affairs of life. The only consolation I have left is, that of doing right, and devoting my time to useful labours and studies ; endeavouring to guard the young against my errors and misfortunes, to master my headstrong passions, and establish my mind in virtue and goodness, however late in the day it is to attempt it, and however small the honour when effected ; for the greatness of the triumph consists in resisting sin in early life, and when the passions and temptations are the strongest.---There, ingenuous youth ! all the honour lies.

It is with dread of mind, and faltering, trembling nerves, that I sometimes go up to the house of God, as conscious that I devoted too much of my youth to do my own pleasure on the Sabbath day, and am now only offering up the worn-out tatters and remnants of age, instead of the vigour and energy of youthful life, as a sacrifice to my Creator.---May this not be your case. Frequent early and regularly the temples of the Most High,
and

and worship him in spirit and in truth, in the days of your youth ; for such a sacrifice only can be well-pleasing in his eyes, and consolatory to yourself at the close of life.---Did you but know what it is to smart under the lashes of an awakened, vengeful conscience, it would harrow up your soul, and make you shudder. I speak from experience : it is my own fatal lot ! Avoid it, therefore, with all your might.

SECTION 2.

Of speaking the Truth.

Liars shall have their part in the lake which burneth with fire and brimstone.

REVELATIONS.

In the course of my experience in the transactions of life, I have always found that speaking the Truth, however much it may have cost me, was the best and most advantageous practice in the end.---Falsehood is always sure to be detected sooner or later, and the author of it is certain to meet with that just contempt and disdain which so pitiful, mean, and base a vice deserves : where one lie is told, it frequently happens that others must be added to it to support the deception, till at length so many are risked, that the memory can no longer retain them, and their author is embarrassed, confused, and detected, by his prevarications

varications and contradictions ; whereas Truth is clear, plain, and simple ; it requires no art or mean deceptions to support it, nor is it any painful exercise of the memory to retain the necessary recollection of its facts.

If we could personify TRUTH and FALSEHOOD the transcendent beauty of the former, the majesty of her demeanour, and her noble, undaunted mien, would strike us with love, admiration, and pleasure ; while the detestable ugliness, sneaking gait, and downcast timid countenance of the latter, would fill us with abhorrence, contempt, and disgust.

My young friend ! I would advise you, in the journey of life, frequently to picture to your hesitating mind these two opposite female characters ; and when you are tempted to incline to the slightest breach of truth, candour, and sincerity, pause---and view for a moment the extreme ugliness and abject nature of that vice you are about to substitute for the divine beauty and excellence of Truth, which, though simple and unadorned, is superior, in every attraction, to the painted deceit and varnished colouring of Falsehood.

There is something in the nature of TRUTH so *manly*, *honourable*, and *excellent*, that, if our grosser faculties could but discern it more clearly than their limited powers enable us to do, we could not fail of being charmed with it, and making it the guide of all our words and actions.

---But,

---But, alas! we have not always courage to practise its rigid laws, to relish its plain and simple beauties, or to bear the manly bluntness of its language.

A STRICT REGARD FOR TRUTH, however, it is our first duty to impress upon our minds; and it is the more to be recommended by the *moralist*, as the contrary practice is so often observable in youth, which, if not checked in time, seldom fails to introduce a false and crooked disposition of heart, a disposition which is the very bane of all virtue, and one of the greatest pests of society. Youth should remember, that God hears as well as sees* and knows, and that not a single word escapes the tongue, but it is recorded for or against the speaker in the volume of the great account from which he will be judged.

Falsehood is of such a vile, low nature, that it ought to excite horror in the breast of every ingenuous youth: it requires only to be seen to be hated and despised; it is the surest mark of an abject mind, and robs one of the very dignity of a man, and the character of a gentleman.

On the contrary, Truth and Sincerity are always admired and applauded, as the proofs of a soul truly great, too conscious of its own dignity to use any of the little tricks of Falsehood. Honour and nobleness of mind are naturally associated in

* He that *formed* the ear, shall he not hear? He that *planted* the eye, shall he not see? *Isaiah*.

our ideas with openness and veracity ; and infamy, and littleness of soul, with dissimulation and falsehood.

To *lie*, to the prejudice of others, argues malice and villany ; to *lie* in excuse of ourselves, guilt, meanness, and cowardice ; both ways, a design to delude with false representations of things, and to benefit ourselves by the deceit. Now, however artfully we may carry on this practice for a while, in the end it is always discovered, and it is hardly to be imagined what infinite contempt is the consequence : nay, the more plausibly we have conducted our fallacies before, the more severely shall we be censured afterwards : from that moment we lose all trust, all credit, all society ; for men avoid a *liar* as a common enemy : truth itself, in his mouth, loses its *dignity*, being always suspected, and often disbelieved.---This I have found, from fatal and hard experience, to be the inevitable and sure effects of swerving from the truth ; and, however extraordinary it may appear, it is a fact, that falsehood is *born* with many of us, and, from the corruption of our nature, is actually inherent in the moral constitution of our depraved minds. I need not, I suppose, observe to you, that the *natural* constitution relates to the body, and the *moral* to the mind.

In support of the above remark, with Socrates, do not hesitate to avow, for your instruction, that it was born with *me* ; that it was the only vice

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I was repeatedly punished for when a very young child; and, sorry I am to say, that it has grown up with me, and, from my embarrassments, misfortunes, and distress, had, till very lately, from habit, gained such strength, and acquired such a complete ascendancy over me, that it has cost me much trouble to root it from my mind, weakened by sorrow, and deprived of its energies by vexation and grief.

If, therefore, ingenuous youth! you should ever unwarily fall into an offence, never attempt to cover it with a *lie*; for the latter fault doubles the former, and each makes the other more inexcusable; whereas what is modestly acknowledged is easily forgiven; and the very confession of a small trespass establishes an opinion that we are innocent of greater.

Among all the temptations to falsehood, and the almost unavoidable hard necessity resulting from it, I do not know a greater than that of getting into *debt*, in consequence of extravagance.

Of all the unfortunate characters given to the vice of *lying*, a debtor, hard pushed by an impatient creditor, has, perhaps, the greatest excuse for it; though, at the same time, by practising it too often, he acquires such a habit of it, that it becomes natural to him, and loses all its vileness in his ideas.

This I have found by experience to be the most fatal enemy of sincerity; avoid *debt*, therefore,

as the *bane* of TRUTH, and *extravagance* as the cause of debt, and all its wretched consequences. A man of honour and sincerity is, of all characters, the most amiable, valued, and respected.

If, therefore, O young man ! you are enamoured with the beauties of Truth, and have fixed your heart on the simplicity of her charms, hold fast your fidelity to her, and forsake her not : the constancy of your virtue will crown you with honour ; you will support, as a man, the dignity of your character, scorning to stoop to the arts of hypocrisy.

To the *hypocrite* and *liar*, the EASTERN MORALIST aptly says,---“ O fool, fool ! the pains which thou takest to hide what thou art, are more than would make thee what thou wouldst seem ; and the children of wisdom shall mock at thy cunning, when, in the midst of security, thy disguise is stripped off, and the finger of derision shall point thee to scorn.”

SECT. 3.

Of Dishonesty and Connivance.

Better is a little with righteousness than great revenues without right.

PROVERBS.

TRUTH in SPEECH ought also to be accompanied by *integrity* in all your *dealings*.

In the journey of life, honesty has, in every age, been always found to be the best and wisest policy ; and happy are they who have fortitude and self-command enough to dare to be honest in the worst of times, to persevere in their integrity, even through the thorny paths of poverty and distress.

Dishonest inclinations are, I am persuaded, born with many of us, as well as insincerity : it is, however, the great business of education to correct and eradicate these bad principles ; but it is too certain, that misfortune, want, and distress, will overcome the powerful effects of the best education, and even drive their devoted victims to the most desperate courses.

To avoid dishonesty, therefore, we should carefully shun the temptations to it, by industriously labouring to provide for our wants, or our lawful pleasures---by using our gains with frugality, and, above all, earnestly avoiding dissipation and extravagance, the sure incitements to get into debt, and probably, in time, to do worse.

Honesty in man is as invaluable to him as *chastity* to a woman : either of these lost, and publicly known, is the certain loss of honour, reputation, and happiness in society.

The security and peace of all communities depend on justice being administered, and dishonesty punished ; the happiness of individuals, on the safe enjoyment of all their possessions.---We ought,

ought, therefore, to keep our hearts within the bounds of moderation, guided by those eternal principles of justice which are implanted within our breasts by the adorable Creator.

Dare not, therefore, my young friend, to harbour even the wish to convert the property of another to your own use, more especially where it is committed to your charge; for *breach of trust* is as heinous an aggravation of THEFT as *pretended friendship* is of SEDUCTION or MURDER. If, therefore, you should be unfortunately inclined to deceit, lucky in your frauds, and even escape without being detected or punished, you will, nevertheless, stand self-condemned, be ashamed to trust yourself with your own thoughts, and wear, in your very countenance, both the consciousness of guilt and the dread of a discovery; whereas, innocence looks always upwards, meets the most inquisitive and suspicious eye, and stands undaunted before God and man.---On the other hand, if ever your knaveries come to light (to say nothing of the penalties of the law), with what shame and confusion of face must you appear before those you have wronged?---and with what grief of heart must your relations and friends be made eye or ear-witnesses of your disgrace? Nor is this all; for, even supposing you should be convinced of your folly, and sincerely abhor it for the future, you must, nevertheless, be always liable to suspicion; and men, who cannot see the heart

as God does, will always distrust your intentions, however upright they may in reality be,

But it is incumbent on you not only to be honest yourself, but to disdain to *connive* at the dishonesty of others : he that winks at an injury he might prevent, shares in it ; and it is as scandalous to fear blame, or reproach, for doing your duty, as to deserve reproof for the neglect of it. I am now supposing you to be an *apprentice*, a *clerk*, or in any other situation of trust where you have others jointly employed with yourself : should there be, therefore, a general confederacy among your fellow-servants to abuse the confidence or credulity of your master, boldly tell them, that you consider it as your duty to him, and eventual friendship to them, to make it known, if not immediately put a stop to ; and perhaps it would not be going too far to say, that, without intimating your intentions to them, you ought to divulge it the very moment you perceive it, for fear your very silence should be deemed a proof of your having participated in their guilt ; but I think, however, a regard to your own honour, and the hopes of their reformation through your good advice, should induce you to run the risque of giving them *one* serious and friendly warning before you proceed to expose them. Should you, in consequence of that forbearance, be unfortunately considered as an accomplice, the above motive, manfully explained, and a sense of your

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own integrity, will console you under any unjust suspicions that may attach to you upon the occasion. If your character is generally known to be good, that of itself will remove all doubt.---Of such infinite importance in all the wayward occurrences of life is a good character!---of the supreme and inestimable value of which I am so thoroughly convinced, from experience, that I cannot be too urgent with you to be tender and careful of it; it is the greatest treasure, and the most costly jewel you can possess---in short, it is not to be purchased.

But dishonesty may also be practised by wilfully imposing upon others, in the price and quality of goods, horses, lands, houses, provisions, or any other articles of sale.

It is a frequent complaint against tradesmen, in general, that they make different prices to different people, according to the readiness with which the customers may be supposed to pay, or their ignorance of the price and quality of the article.---From hence, ill-disposed, and openly dishonest people, argue, that there is no sin in cheating a tradesman; and the consequence is, that they are robbed and plundered by strangers, and not unfrequently by their own servants; not to mention the depredations committed upon them by a description of necessitous, dishonestly inclined persons of both sexes, termed *swindlers*, who, under false pretences, and without the least intention

to pay, even if they had it in their power, procure credit for goods, either upon false recommendations of character, or notes and bills which were never meant to be taken up.

This appears to mark strongly the necessity of scrupulous honesty and fair dealing in a tradesman ; otherwise, how can he with any justice and ease of mind prosecute to conviction those who wrong him ?

From whence is it that some ladies make no scruple (if they can do it unseen) to pocket a card or two of valuable lace now and then at their haberdashers ? It is because they know that they are made to pay an exorbitant price for every thing they have, and that the tradesman can afford to lose it. His exorbitancy, however, is no excuse for their dishonesty, but both are more or less to blame. That tradesman is an honest one who for ready money has but a fair price with every customer, rich or poor.

There is also a dishonesty which may be practised in evading the payment of revenue duties and taxes ; in exporting or importing goods contrary to law, termed smuggling ; and it is the more injurious, as it affects the interest and welfare of our native country at large, which has so strong a claim upon our individual assistance in support of its government and means of defence.

An honest conscientious man will even scruple to act wrong in this case ; and, whatever those may
say

say who make it a practice to defraud the revenue, yet be assured that, at the close of their lives, their consciences will convince them that it was as unjust in the sight of God to wrong the public purse as that of individuals. He who said, *You shall not steal*, and has also said, *Render unto Cæsar what is Cæsar's*, &c. meaning that to whom tribute and taxes are due, to them they should be paid. There is one circumstance which must very forcibly strike your young mind, with respect to the necessity of being scrupulously honest in all your dealings, and that is, that, though you may be successfully wicked enough to deceive men, yet you cannot, by any possible means, deceive your God, nor your own CONSCIENCE; nor can you, in after-life, have the least satisfactory enjoyment of riches so acquired. For *what profiteth it a man if he gain the whole world, and lose his own soul?*

The sense of dishonesty will haunt you, sleeping or waking; it will disturb your mind in dreams, and in the festive hour. If no other argument will restrain us from the practice of dishonesty, surely this must have some weight with the reflecting mind!

There is not a more godlike or respectable character than that of an honest man.

An honest man's the noblest work of God.

POPE.

CHAP.

C H A P. III.

SECT. 1.

Of Preserving a good Character.

A good NAME is better than riches.

PROVERBS.

I HAVE considered the admonitions given in the three former sections as the great corner stones necessary to form the basis of a good character. I shall now treat of its inestimable value, and the necessity of preserving it unstained and unspotted through life. The subsequent divisions of the work will all tend, in a greater or less degree, to that great and important end. We have the experience and declaration of SOLOMON, the wisest man that ever lived, to assure us that "a good character or name is better than riches;" and, so far from having any reason to doubt his assertion, the experience of the youngest of us must convince us of the truth of it.

The word itself (derived from the *Greek* language) implies a mark or stamp; for every action we commit, good or bad, impresses the minds of those who are privy to our conduct with a favourable

yourable or unfavourable opinion of us, an approving or a condemning sense of our actions ; and these ideas, whatever they are, become inseparably associated with the sight or recollection of our persons, or the hearing us even named. It must be obvious, then, to the most thoughtless youth, how vast the necessity and infinite the importance is, that our conduct should always be such as to make these impressions or stamps on the minds of others favourable to our happiness and our interests ; and that can alone be done by habitually living in the fear of God, speaking the truth, and acting honestly, in whatever situation of life we are placed. These are the three leading features of a good mind and an unblemished character.

The man who is possessed of this inestimable jewel can look the world full in the face, maintain his credit, and enjoy that peace and composure of mind which are absolutely necessary to the true relish of life. He who has lost it, is poor indeed, though wallowing in riches.

It is said of the notorious Colonel Chartres, who, by foul play at dice, and lending money at a most usurious interest, had amassed a princely fortune, that he observed, upon some occasion, to a gentleman with whom he was conversing, that “ he would give 10,000*l.* for a good character, if it were only for the credit of the thing ;” but, to
prove

prove the truth of Solomon's assertion, if he would have given a *million* of money for it, he could not have bought it. If, then, a rich usurer could find it worth 10,000*l.*, how much more invaluable must it be to a youth beginning the world, and who has nothing, perhaps, but his character to depend upon for his success in business !

I earnestly intreat you, therefore, ingenuous youth ! now, at your entrance upon the arduous journey of life, to remember, that your character, if once sullied, can never be restored to its original purity ; or, if once totally lost, can never be regained.

If you can seriously impress this certain truth upon your mind, it will restrain you from doing wrong when other motives of prevention are probably of no avail.

We are informed in scripture, and from the experience of Solomon, that *the righteous are bold as the lion* ; but that *the wicked fleeth when no man pursueth*.

This is an excellent picture of the two opposite characters ; the good conduct of the former giving him that courage which the consciousness of his integrity can alone impart ; and the latter, inwardly sensible of his guilt, flying from the imaginary pursuer, which his conscience only has sent in quest of him, the idea of which will haunt him by day and by night.

The

The advantages of a good character are these : credit in business---confidence from men---esteem and respect in society---happiness at home---and peace within your own mind. If misfortunes overtake you, if sickness and age weigh you down, the sense of your integrity will comfort you, and you will meet with friends. Who ever saw the righteous man forsaken, or his seed begging their bread ?

The Psalmist assures us, that, though he had been young, and was then old, he had never witnessed that to be the case ; but, though times and circumstances are a little altered since his days, it is yet gratifying to perceive that, in general, his observation still holds good.

The effects of a bad character are these : want of credit in business---distrust from men---disgrace and contempt from society---suspicion and misery at home---and wretchedness of mind within. If misfortunes, pain, sickness, and old age, overtake you, you live unassisted and unsupported, and die unlamented ; than which, can there be any thing more shocking in prospect, or more agonizing in its accomplishment, to a feeling and ingenuous mind ? Study, therefore, with all your might, to avoid this dreadful evil---ponder well the paths of your feet, and let all your endeavours be strenuously exerted, first to gain, and then to preserve, a good name and an unsul-

unsullied character ; for the characters and actions of men not only live with them, but after them ; are written in the memories of their acquaintances and cotemporaries, and engraved, as it were, upon tablets of brass, are even handed down to the latest posterity.

Thus it is that *we* are acquainted with the wickedness of a NERO, and the virtues of a CATO, many hundred years after they have ceased to live. If ever, therefore, the page of history should have occasion to record the actions of your life, I hope, young as you are, you cannot be insensible to the species of stamp that will be affixed by your cotemporaries to them ; or, if it should be your fate to live and die in the sphere of private life, you cannot be indifferent to what your friends and acquaintances will say and think of you after you are laid in the cold grave, where all things are forgotten ; nor to what your trembling mind must feel in the hour of your departure.

SECT. 2.

Of avoiding Debt.

Owe no man any thing but love.

ST. PAUL.

OF the many foundations laid by youth for misery, perplexity of mind, poverty, distress, and
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contempt in after-life, that of getting into *debt* is the most frequent. Could a youth but foresee the evil consequences of once exceeding the bounds of his income a single guinea, he would tremble at the thought, and learn the value of economy.

Besides the care and anxiety of mind attending it, the man to whom you owe money, without being able to pay it when demanded, can arrest your person, drag you by bailiffs to a spunging-house, where every imposition is practised, throw you into a prison, and keep you there for years ; a striking instance of which has just been laid before the public in the case of a wine merchant of Bristol, who has been languishing in the King's Bench prison for NINETEEN years, without having been able to take the advantage of the many insolvent acts which have been passed by the legislature during that period.

Could you but fully witness the impositions of a spunging-house, the horrors of a loathsome stinking gaol ! Could you but feel the loss of *liberty* with that acute anguish which prisoners do ! Could you but strongly enough picture to your feeling mind the disagreeable, profligate, and coarse companions you will meet with there, it would shock your refined fancy, harrow up your young soul, and chill the current of your blood ! In short, could you but fully enough conceive the poverty, distress, vice, noise, and ennui, which
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reign there ! Could you but experience the insults from gaolers, the want of tranquility and comforts to which prisoners for debt are subject, as well as the bad consequences to their health from cold damp stone floors and walls ; miserable beds, crowded close ; an unwholesome confined air, almost approaching to pestilential ; and the extreme difficulty of procuring the common necessities of life, without absolutely begging for them at the gates of your prison, you would immediately and decidedly resolve never to put it in the power of any man to confine you there. In vain would you long and sigh after liberty ; in vain would you wish to revisit your friends and your home, to enjoy the sweet air of the fields, the enlivening prospects of the country, or the pleasures of the town---in vain would you wish to escape from riot, noise, blasphemy, and insult !

But this is not all ; your creditor can every where call you *dishonest*, without legal redress on your part, and thus ruin your reputation for ever : in short, you are at his mercy, and, in a manner, his *slave* till your debt is discharged ; and that was absolutely the law among some of the ancient nations.

Another circumstance that must surely deter you from getting into debt is this ; that, by how much you are indebted to others, by so much will your credit and good name be diminished in their

their value; for, "a good name," says Solomon, "is better than riches."

Getting into debt without the certain means of paying, is the mark of a weak, inconsiderate, and dependent mind: the strong and independent mind will not degrade and let itself down so much, as to put it in the power of any one to say, *it owes*: its pride revolts at the idea, and much more at the sound of the words.

Once in debt, your utmost industry is all uphill work, and your heart becomes disgusted with labour and exertion; but those who keep clear of debt, work with cheerfulness, energy, and hope, knowing that what they earn is for themselves, and not another. In short, the tormenting thought of being in debt disturbs your repose by night; harasses and perplexes you by day; weakens, confounds, and paralyses your mind, and probably, at last, drives you to suicide or despair.

If, therefore, ingenuous youth! your coat be patched at the elbows, or your hat rusty with age, and you have a guinea in your pocket to pay when called upon for it, your repose will be undisturbed by restless thoughts; you will walk the streets with manly confidence and pleasure of heart; you will be respected and saluted by your acquaintances; you will be esteemed and trusted by your friends; but if you are in debt, though dressed in brocade, you will slink by them with

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shame;

shame ; they will shun you with studied care ; and, for fear you should come to borrow of them, their doors will be shut in your teeth ; you will see a bailiff in every face---a foe in every stranger. The accidental sight of a creditor will confound and make you wretched.

You may get into debt with the best intentions to pay, and, perhaps, with the means before you to do it ; but these means may fail, and what, therefore, will your good intentions avail when you are arrested, and probably sent to a gaol ?

A tailor's bill is considered as a venial, a necessary expence in youth ; but be not imposed upon, or lulled into security by the prevalence of this idea ; for though tailors may give long credit, yet they charge you in proportion to that credit, and the pay-day must come, sooner or later ; when, if you are not prepared, you will find they are not more exorable and indulgent than other tradesmen.

By all means, therefore, avoid such bills, and pay as you go as much as possible ; it will save you at least ~~one~~ third of the amount. Rather than get into debt, ~~buy~~ ^{buy} your clothes at second hand ; it will be no disgrace to you, even if known, and it will save you ten shillings in the pound.

While I am upon this subject, let me most earnestly recommend it to you, as you grow up in life, to avoid all *notes*, *bills*, and *paper credit*, except they are absolutely necessary in the course,
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and sanctioned by the custom, of your trade or profession.---Never degrade yourself by entering a pawn-broker's shop, to raise money at twenty per cent. for your necessities, much less for your pleasures or amusements ; stint yourself to the utmost, rather than resort to that disgraceful expedient, which nothing can apologize for or countenance but the extremity of distress, and the abandonment of ingenuous principles, and shame.

Another thing which I must warmly caution you against, is, never to attempt to buy goods to sell again at a reduced price to cover a present difficulty ; rather face it boldly, and take its consequences.

But, above all, avoid bonds and securities for others, and, as far as humanity and friendship will permit prudence to be restrained, shun the becoming *bail* for an arrested debtor ; for it is not unusual, in the end, to be fixed with the debt and costs. I do not mean to say, that for a tried friend, on whose honour and probity you can depend, you are to decline ~~such~~ an undertaking of risque, but merely ~~advise~~ you not to be too easily and hastily persuaded to it, or to make it a frequent practice.

By engaging in bonds, notes, or securities, which it is possible you may never be able to make good, you will not only mortgage your whole credit and fortune, but your peace of mind too ; you will never think of your obligations

without terror, and, the nearer the day of payment approaches, the more exquisite will your pangs be. In fact, as many men are dragged into ruin by these fatal incumbrances, as by a life of riot and debauchery.

I was told, some years ago, at a coffee-house, by one of the most eminent corn-factors in the city, that, at his first outset in business, so great was his anxiety when he had bills becoming due, that he could not sleep at night, and was forced to resort every evening to the following curious plan to procure rest. He placed a dozen casks, or sometimes loaded sacks, at equal distances, and for two hours exercised himself with jumping over them, till he became so fatigued that he could not fail to sleep. He maintained his credit, and is now a rich man.

It is almost a breach of friendship for any man to ask so unreasonable a kindness as one of that nature, the granting of which may involve you in difficulties and perplexity, if not in total ruin. From ~~that~~ moment, therefore, be upon your guard, ~~against~~ but a poor consolation to be pitied under calamities undeserved; or to have it said of you, *he was a good-natured man, and nobody's enemy but his own.*

In short, as to what concerns yourself, pass through life, and live in such a manner as may challenge friendship and favour from all men; but exert yourself with the utmost vigilance from
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ever standing in need of assistance from any ; for, though it is a blessed thing to *give*, it is a wretched thing to *ask* ; and, besides the tyranny, capriciousness, ingratitude, and contempt, you will expose yourself to, when reduced to such expedients, you will then see human nature in such a light, as to put you out of humour with society, and make you blush that you are one of such a worthless species. In short, avoid debt and suretiship as you would poison ; for, be assured, my young friend, they are the bane of happiness and peace.

SECT. 3.

Of Temperance in Pleasure, and moderating the Affections of the Mind ; Frugality in Expences ; and Diligence in Business.

Be temperate in all things.

ST. PAUL.

IN order effectually to avoid debt, and that your honour and integrity may be permanent, your sensual indulgences must be founded on the rock of Temperance---temperance in *ease, pleasure, eating, drinking, and dress*. In the first place, therefore, banish sloth, and an inordinate love of ease ; for active minds only are fit for employment, and none but the industrious either deserve or have any chance to thrive. *The*

sluggard, says Solomon, shall be cloathed with rags, because he cries, yet a little more sleep, a little more slumber ! Indeed, the folly of sleeping away one's days is obvious to the dullest capacity, it being so much time abated from our lives, and either assimilating us to the same condition that we were in before our births, or anticipating that which we may expect in the grave. In short, sleep is only a refreshment, not an employment ; and while we give way to the pleasing lethargy, we sacrifice both the duties and enjoyment of our being, and we even lose the most healthful and delightful portion of the day, the sweet morning air, with all its bracing, cheering, and invigorating powers. What is also of infinite consequence to us, the excess of indulgence in sleep weakens the powers and faculties both of mind and body---relaxes the nerves and fibres of the latter, and, from the close connexion and sympathy there exists between both, consequently impairs the springs of the former : from whence arise languor, debility, and nervous diseases, in the body ; irresolution, inconstancy, and incapacity of exertion in the mind---to the extreme increase of which, nothing contributes so much as drinking to excess, and particularly that species of liquor, we term *spirits*, which are the certain bane of the constitution, both mental and corporeal, moral and physical.

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But it is not enough to avoid sloth; you must likewise fly, ingenuous youth! the excesses of that enchantress, *Pleasure*, who, in the journey you are undertaking, will be constantly and assiduously attempting to allure you into her deceitful bowers, which, though the entrance may appear to your warm imagination to be strewn with flowers, nevertheless, horrid to tell, teem with poison, and, like the inside of a whited sepulchre, are filled with the dead bones of those whom she has inveigled to destruction by the enchantments of her treacherous tongue, and syren song. Many are the mighty who have fallen a sacrifice to her delusive, cheating arts; and, from her falsely persuasive influence, how many men of honour, fame, and renown, have been enticed into the snares of everlasting infamy and perdition, which lie concealed behind her devoted bowers, and have thus fallen from their exalted heights?---her victims are more numerous than the victims of famine, pestilence, and the sword. *Avoid, therefore, her path; pass not by it, but turn from it, and pass away.*

Pleasure, when it becomes our business, makes business a torment; and it is just as impossible to pursue both, as to serve God and Mammon. You may, perhaps, think this lesson hard to learn; but, my young friend, be assured, it is nevertheless the reverse of the prophet's roll

spoken of in scripture ; and if bitter in the mouth, it is sweet in the belly.

I have always found, in the course of my experience in life, that, even in its earliest and most alluring stages, business was oftener really a pleasure to me than any kind of amusement or sensual indulgence that I have accidentally gratified myself in ; and I can with truth affirm, that I have oftener returned with more real satisfaction to the desk, than I mounted my horse to take a jaunt into the country ; that I have been weary of the dance, sick of cards, and the play-house ; tired of company, the song, and the bottle, much more frequently, and in greater degrees, than I have ever been of my pen and my book, my thoughts and my business ; nay, I have been happy to exchange them all for the pleasures of labour and the exertions of useful life ; and in so great a proportion has this *bias* of thinking gained upon me, that business and useful employment now form my only constant pleasure ; all former supposed scenes and empty dreams of ideal happiness being quite effaced from my convinced mind, and now viewed as delusions, which, from the inexperience of their fallacy, I once thoughtlessly gave into with all the accustomed avidity and ardour of youth : but still there are many *true* pleasures which I relish, and can with satisfaction enjoy when they fall in
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my way, such as innocent rural walks ; the sweets of the healthful field and flower-garden ; the instructive conversation of the well-informed ; the amusement of observation in the bustle of the crowd, and reflections on the various scenes which present themselves to an indifferent spectator in the wide range of a great metropolis ; in short, a book, a domestic fire-side chit-chat, or a newspaper, have now more charms for me than all the favourite supposed pleasures I formerly pursued, though I am only yet in the prime of life, and by no means an enemy to pleasure, or incapable of enjoying its most sensual indulgences.

It is proper for me, however, to observe to you, that, though you must live by the sweat of your brow, yet you are not forbid to reap the fruit of your own labours. Neither God nor man exact it of you, nor would nature submit to the ungrateful dictate, if they did. I speak only of pernicious or unlawful pleasures ; such as are commonly classed under the word *intemperance*, such as prey on the body and purse, and, in the end, destroy both. This is the rock you are to avoid with all your might.

Excess is a seemingly pleasing evil, that smiles and seduces, enchants and destroys. Fly, then, her very first appearance ; it is not safe to be within the glance of her eye, or the sound of her voice ; and if you once become familiar with her, you are undone. Let me further add, that she
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puts on a variety of shapes, and all pleasing, all accommodated to flatter our appetites, and inflame our desires.

To the epicure, she presents delicious banquets; to the bacchanal, store of excellent wines; to the sensualist, his seraglio of mistresses; to each, the particular allurements he is most prone to; and to all, a pleasing poison, that not only impairs the body, but stupifies the mind, and makes us bankrupts of our lives, as well as of our credit and property.

Above all things, then, be temperate in *eating*. One nice palate, or expensive mouth, will not easily be supplied by the labour of six pair of hands; and a shilling will appease the wants of nature more effectually, as well as more innocently, than a pound. This caution particularly deserves the attention of those who reside in the metropolis, where one of the reigning vices is the riot of a prodigal table; a riot which has been severely inveighed against by our more abstemious neighbours, and which even an effeminate *Asiatic* would blush to be reproached with.

Excess in eating impedes the proper circulation of the fluids in the animal part of our frame, and subjects us to sudden death, or lingering illness; it also obscures our mental faculties, renders us incapable of study and energy of thought, heavy and dull of comprehension, languid, and incapable of those active exertions necessary to discharge the

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the duties we owe to Heaven, society, our families, and ourselves.

It has been, and I believe very justly, remarked, that the *French* and some other continental nations are indebted to their moderation in eating and drinking, as well as to their caution in the particular species of it, for that fine flow of spirits, cheerfulness, and activity, which they confessedly possess above Britons.—The superior salubrity and clearness of their air greatly contribute, however, to those advantages; but certainly their moderation more, and particularly in drinking.

It is a vulgar saying, that it is much easier for a physician to extract a hogshead of wine than an ox from a patient—meaning, that excess in eating is more dangerous to the constitution than excess in drinking.

But, however injurious this species of excess may be to the body, the mind, or the purse, it is not so criminal, in many respects, as that of living only to be a thoroughfare for *wine* and *strong-drink*; for he that places his supreme delight in a tavern, and is uneasy till he has drank away his senses, soon renders himself unfit for every thing else. A frolic at night is followed by pains and sickness in the morning; and, then, what was before the poison, is administered as the cure; it being a received opinion among the debauched, that half the quantity of the same liquor is necessary,

cessary, the next day, to restore the nerves and the stomach to their proper tone, raise the spirits, and give the mental powers their usual vigour : in this manner they accustom themselves to require and to excite, by such pernicious arts, a kind of false spirits, which flag again with the gradual decrease of the effects of the wine or liquor they have drank. Their natural spirits, by degrees, are totally destroyed, nor rise above their native flow, without continually resorting to the bottle—a remedy worse than the disease, and which death only in such a case will render unnecessary.

Some there are, who, with a manly resolution, have decidedly left off the pernicious practice, and, by continued temperance have regained their health and spirits, and that strength of nerves and mind which excess in drinking is always sure to injure, in a greater or a less degree, according to the nature of the constitution it is exercised upon.

A whole life is often wasted in the above expensive kind of frenzy, poverty itself only cutting off the means, not the inclination ; and a merry night being still esteemed worth living for, though fortune, friends, and even health itself, have deserted us ; nay, though we are never mentioned but with contempt and disgrace, and to warn others from the vices that have been our undoing. When, therefore, you are most inclined

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to stay another bottle, be sure to go. That is the most certain indication which can be given that you have drank enough: The moment after, your reason, like a false friend, will desert you, when you most need its assistance: you will be ripe for every mischief, and more apt to resent, than follow, any good counsel that might preserve you from it.

You know, from *classical* history, that it was a constant practice among the Spartans, that manly, wise, and warlike nation, to exhibit their slaves *drunk* before their children, in order to disgust them of intemperance, by the ridiculous and beastly effects of it upon these poor wretches: it had the wished-for effect of putting drunkenness quite out of fashion among them; and could we but be made sensible of the real pleasure and enjoyment there is in a clear head, and cheerful serene spirits when we rise in the morning, it would soon get out of fashion with us too.

This is the first lesson of TEMPERANCE, that sober virtue, or rather the *mother* and *nurse* of the virtues. If you carefully cultivate this leading virtue within your own heart, it will pave the way for the introduction of all the rest. But I consider it here in a larger extent than is commonly imagined, as relating not merely to the government of sense and appetite, but of the *mind* also, and its passions; and, perhaps, the last have as much need of its wholesome controul as the first;

first ; for only *beastly* wretches are prone to sensual excesses. Gluttony and drunkenness have something too gross and shocking in them to men of any taste or refinement in pleasure. But the most ingenuous and high-spirited natures are the aptest to run into excess when any *glaring species of pleasuring ideas* strike their imaginations from the side of honour, friendship, religion, or any of the *social and kind affections*. When any of these *finer passions* are, by means of the *wrong association* of our *ideas* respecting them, directed to improper objects, or employed on right ones to the exclusion of all others, and in a greater proportion than the *balance of human affection* will admit of, they become, of all others, the most ungovernable and pernicious in their effects ; as in the case of love, anger, hatred, fear, religious or political controversy, &c. And, therefore, it must also be the office of temperance to preside over the whole *band* of affections and passions, to adjust their mutual forces, and prevent the partial indulgence of any of them to the exclusion or weakening of others equally or more generous and extensive. Consequently it must be a part, and a very important part, of its work to stop those *images of beauty and partial good* in the very office where they are coined, viz. the IMAGINATION, till they are strictly examined, confronted with their objects, and their separate value weighed.

Youth

Youth ought to watch over their fancies with great care, and accustom themselves to an early habit of examining the *value* of every object, enjoyment, or *species* of good, that solicit their choice; of comparing the different kinds; and never trusting to the most specious appearances. Those objects ought never to be admired, or highly rated, which have no necessary connexion with *real merit*; as wealth, birth, beauty, rank, and the like.

Ideas of worth, greatness, or honour, should never be annexed to the mere possession of *these*. You ought immediately to correct the false associations, and undeceive yourself by referring the decision to your own reason, and experience of things.

How shall we strip wealth, pomp, pleasure, and all the *gay* or *solemn* pageantry of life of their glare, but by appealing to our *original impressions* of beauty, and confronting them with what is *most excellent and sublime* of the kind?

When those confused ideas of beauty or good, which accompany wealth and voluptuousness, are thus subdued, it will not be difficult to carry the same habit of temperance to the ambitious views of power, viz. *titles, coronets, garters*, and all the *trappings* of grandeur; which must appear contemptible, when placed in competition with internal freedom, uncorrupted honour, and self-applause.

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There is, likewise, an intemperance in DRESS ; which, though not so blamable or dangerous as eating or drinking to excess, is, nevertheless, ingenuous youth ! well worth your care to avoid.

Though this folly is not of *English* growth, it agrees so well with the soil, that it flourishes more here than in France, where it first sprung up. Candidates for places at court, frequenters of public places of resort, and those who wish to ingratiate themselves with the ladies, or be admired by them, first adopted the fashion ; and from them, though with tenfold absurdity, it has spread to the Inns of Court, and the Royal Exchange.

Dress is, at best, but a female privilege ; and, in men, argues both levity of mind and effeminacy of manners. But, in a *citizen*, an affectation of this kind is never to be pardoned : in him, it is a vice as well as a folly, as opening a door to extravagance, which never fails to be attended with ruin ; and the prudent never like to deal with a man who must injure either them or himself. Wherever there is a woman in a family, there is a natural issue for all the expence that can be spared on that article ; and that man must have a miserable head who would inflame his wife's follies by his own. In short, to spend money upon dress, may be justified in fortune-hunters, because it is their stock in trade ; but in nobody else : the wall in the street, or some such little deference, where
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you are not known, being all the advantages attending it ; and when you *are* known, absurd finery is no more regarded than a poor player on the stage in the robes of a prince. It is, therefore, wisdom to wear such apparel only as suits your condition.

FRUGALITY in expences is the next point I would recommend to youth ; the practice of which is expedient for all, but especially for those who, like the silk-worm, are to spin their riches out of their own bosom.

Credit ought to be preserved free even from suspicion ; for, next to losing it, is the doubt of its being endangered : the more effectually to prevent which, I repeat it, “ be frugal.” Credit, purchased at the expence of money, belongs only to persons of great estate, or to such as have already made their fortunes ; in every body else, frugality and œconomy approach nearest to virtue, and will be esteemed accordingly.

By œconomy you are to understand not only the avoiding profusion, or the limiting your expences to pounds and shillings, but even to pence and farthings. The neglect of trifles, as they are called, is suffering a moth to eat holes in your purse, and let out all the profits of your industry. Nothing is more true than the old proverb, “ That a penny saved is two pence got.” When, therefore, you haggle for a farthing in a bargain, or

refuse to throw it away in sport, don't let fools laugh you out of your œconomy; but let *them* enjoy the jest, and *you* keep your money.

Remember, that the most magnificent edifice is raised from one single stone, and that every access, how little soever it is, helps to raise the heap. Let a man once begin to save, and he will soon be convinced that it is the straight road to wealth. To hope it may be acquired from nothing, is to build castles in the air; but no trifle is so small that will not serve for a foundation. He that has one shilling, may, with more ease, increase it to five, than he procure a penny who is not master of a farthing. It was on this principle that the poor drover scraped enough together to purchase a calf, and, from that contemptible beginning, went gradually on, till he became master of many thousands a year. He that is not careful in small matters does not deserve to be trusted in great.

But this every youth ought sacredly to observe: If you are entrusted with an employer's or any other person's cash, consider it as a plague-sore, that, if but touched, would be your utter ruin. Remember the day of account must come, when the most minute deficiency cannot be concealed, and when scarcely an oversight will be forgiven. In cases of property men alter their very features, are always suspicious of wrongs, and, if any are proved, incline rather to punish than to forgive.

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Be not seduced, therefore, ingenuous youth! into a fault of this nature, on any consideration whatever. As you are taught to be frugal of your own money, you are also forbid to covet another's; and, while you are a servant, or apprentice (if such be your situation in life), your employer is entitled to the benefit of all your virtues and talents.

It is possible you may be tempted to make use, upon an urgent occasion, of your master's cash, both with the means before you, and the intention to refund it; but I intreat you never to trust to that; the means *may* happen to fail you, and then your good intentions will be of no avail.

What I have remarked upon the subject of temperance in ease, pleasure, eating, drinking, and dress, all tend to promote frugality; but there is one more forcible argument, which I would wish you to consider, and it is this; that by frugality you will always be enabled to keep money in your pocket, and to avail yourself of those advantageous opportunities, bargains, and purchases in life, which cannot be attended to without the ready command of money.

I have myself lost more favourable opportunities of rising in life, from the want of a little money, than I shall ever meet with again, were I to live half a century to come; and it has been, upon these occasions only, that I have fully been made

sensible of the folly of my early extravagance, and neglect of œconomy.

I can affirm from experience, that the early loss of character and credit has prevented thousands from reaping any advantage from the discoveries, improvements, and the meritorious conduct of their riper and more advanced years ; and that, with every hope and prospect of success before them in the execution of their plans, their views have been disappointed, because their characters have been suspected from former irregularities, and no one would countenance their well-meant endeavours, or trust them with the means of carrying them into effect. If any thing can prove the indispensable necessity of preserving character, and practising frugality to its utmost extent, to keep up credit, surely this must do it ; for what I advance is not the result of the common-place admonitions of the hireling moralist, but the effect of my own severe and hard experience, candidly stated for your warning and instruction. May it not be thrown away upon you, but sink deep into your as yet untainted heart.

Another strong inducement to frugality is, the absolute necessity of laying up in youth for the wants of age, the infirmities of which will require all your industry and exertion to provide for, and particularly in such times of dearness and difficulty as the present, when the cry in every one's mouth is, " We can hardly get victuals by our labour, much

much more clothes, or lay any thing by for sickness, or an emergency."---"There is no making fortunes now-a-days," &c.

Solomon has well illustrated this admonition in the instance of the ant: *Go to the ant, thou slug-gard* (says that wisest of kings and moral writers), *consider her ways, and be wise, which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.*

I may also further observe to you, that if you lavish what you have to spare, you rob the poor, and deny yourself the greatest and most godlike luxury of the human mind---"the means to do good," "the power to give," and "the ability to be generous with justice;" virtues, whose reward is found in the very exercise of them, and the practice of which tends to no other end but your own happiness and salvation.

But extravagance is not only the cause of the want of the necessaries of life, but, what is, perhaps, also very cutting and heart-rending, it is the means of depriving us of mixing in good, respectable, and instructive company; of entertaining our acquaintances; enjoying the moderate and temperate pleasures of the table, and exciting that flow of soul, which the cheerful glass, and the sight of happy friends around us, naturally inspire in the moments of innocent conviviality.

To acquire the ability to do this as we advance in life, it appears to me to be worth practising the

most rigid frugality when young, till, by our exertions, we have got above the world, and secured a competency.

I do not know a more effectual subordinate check upon extravagance and unnecessary expences, than that of keeping a regular account of monies received and disbursed, balancing the same once a week, and seeing whether the cash in hand corresponds with that balance.---From habit this will become pleasant, and be attended with very good consequences in the end, by the effect it will have in counteracting that profusion and looseness of hand, to which most young people are subject.

It will also have the effect of promoting precision and correctness in your business, and inspiring you with those principles of equity and justice which the conscientious trader will always practise.

But to be frugal is not sufficient---you must be *industrious* too: what is saved by oeconomy, must be improved by diligence; for the last doubles the first, as the earth, by reflection, renders the sunbeams hot, which would, otherwise, seem only warm. What cannot be done by one stroke, is effected by many; and application and perseverance have often succeeded, even where all other means have failed; it having been often observed, that a small vessel, which makes quick and frequent returns, brings more gain to her owners than the large hulk which makes but a few voyages,

voyages, though she holds much, and is always full. Nothing can be more ridiculous than that, because our means will not suit with our ends, we will not suit our ends to our means; or, because we cannot do what we will, we will not do what we may; depriving ourselves of what is in our power, because we cannot attain things beyond it: whereas the way to enlarge our ability, is to double our industry; for, by many repeated efforts, we may compass, in the end, what, in the beginning, we despaired of.

The man who promises himself success without endeavours, or despairs at the sight of difficulties, is always disappointed; but, on the contrary, he that is indefatigable, succeeds even beyond his expectations. There is not a more certain sign of a *soft* mind, than to have the edge of one's activity soon turned by opposition; as, on the contrary, there is no disputing his fortitude who contends with obstacles, and never gives over the pursuit till he has reached the end he aimed at. Indeed, to tempers of this last kind, few things are impossible. To say the truth, it argues a weak, pusillanimous spirit, to sink beneath perplexities and calamities, and rather lament one's sufferings than attempt to remove them. If ever, therefore, you apprehend yourself to be, in a manner, overwhelmed with adversity, bear up boldly against it all: it will be the longer before you sink, at least;

and may, perhaps, give time and opportunity for some friendly hand to interpose for your preservation.

It was a sensible device that a man, some time ago, made use of for a sign ; which was, a pair of compasses, with this motto---*By constancy and labour* ; one foot being fixed, the other in motion : make this a rule, and you will be very little in fortune's power ; there being, humanly speaking, as certain roads to wealth, if men resolve to keep within the proper bounds, as from one city to another.

You must, moreover, make industry a part of your character as *early* as possible. If you are an apprentice, be officiously serviceable to your master on all occasions : if possible, prevent his commands ; understand a nod, a look ; and do rather more than is required of you, than less than your duty. His merit is small, who performs only just what is expected ; but we learn to love and respect him who takes a pleasure in his business, and seems obliged by his employer's commands. If you should even be enjoined to do those offices which are called mean, or which you may consider as beneath your station, undertake them cheerfully, nor betray the least disgust at the imposition. To dispute a master's will, is both undutiful and unmannerly ; and to obey him with reluctance, or resentment, argues, that you only
obey

obey, through fear ; whereby you have both the pain of the service, and lose the merit of it too.

I have always observed, that there is a cheerfulness, neatness, and comfort to be found in the dwellings of the industrious, which is seldom exceeded in the habitations of greatness and affluence : there decent hospitality reigns, true pleasure dwells ; and domestic happiness is generally a constant resident. Plenty, peace, respect, and honour, attend the industrious.

But view the habitation of the idle and slothful man ; gloom, filth, cobwebs, poverty, rags, and contempt, are its well-known marks.

The industrious, in the exertion of their faculties, acquire a flow of spirits which the slothful can never feel, much less enjoy—for man, by the constitution of his frame, was evidently born to labour, and to earn his bread by the sweat of his brow, that the health of his body, and the serenity of his mind, might be both preserved.

How sweet are the shades of evening to the sons of labour and industry, when, having completed the daily task, they joyously assemble together in society, or retire to their peaceful homes, where an endearing wife and prattling children make them forget the hardships of their work. Far more to be envied they than the luxurious rich, or vapourish great, whose nerves are diseased and unstrung by sloth, and whose
blood

blood is corrupted by intemperance and idleness.

Be industrious, therefore, O young man! consider labour as the best physic both for body and mind, and industry the sure road to riches, plenty, peace, and honour.

If you are an apprentice, or servant, remember that your honour consists in fidelity; and that your highest virtues are submission and obedience. Be patient, therefore, under the reproofs of your master, and when he rebukes you answer not again; if he is a considerate man, the silence of your acquiescence will not be forgotten.

Be studious of his interests, be diligent in his affairs, and faithful to the trust which he reposes in you. Your time and labour belong to him; defraud him not of them, for he payeth you for them.

CHAP. IV.

SECT. 1.

Of Company and Dissipation.

“ Evil communications corrupt good manners.” ST. PAUL.

IN the great journey you are performing, the bow of life must not be kept continually bent ;
to

to relax sometimes, is both allowable, and even necessary ; and as, in those hours of *recreation* you will be most in danger, it will be requisite for you to be then most vigilantly on your guard. *Companions* will then be called in to share with you in your pleasures ; and, according to your choice of them, both your character and disposition will receive a tincture ; as water passing through minerals partakes of their taste and efficacy. This is a truth so universally received, that to know a man by the company he keeps is become proverbial, in the natural, as well as in the moral world, *like* associating with *like*, and labouring continually to throw off whatever is heterogeneous. Hence we see that discordant mixtures produce nothing but broils and fermentations, till one of them becomes victorious ; and, as what God has joined, he will have none to put asunder ; so, what he has thus put asunder, he forbids to be joined. I have said thus much only to convince you how impossible it will be for you to be thought a person of integrity, while you converse with the abandoned and licentious ; and that, by herding with such, you will not only lose your character, but your virtue too ; for, whatever they find you, or whatever fallacious distinctions you may make between the men and their vices, in the end, the first qualify the last, and you will assimilate or grow like each other ; that is to say, by becoming familiar with evil courses,

you

you will cease to regard them as evil ; and by ceasing to hate them, you will soon learn both to love and practise them. And this may be concluded without breach of charity ; for it is extremely difficult for frail human nature to recover its lost innocence, but as easy for it to precipitate itself into all the excesses of vanity and vice.

Nor does the danger of *bad company* affect the mind only. Say that you preserve your integrity, which is as bold a supposition as can be made, by countenancing them with your presence ; though not equally guilty, you may be liable to equal danger. In cases of riots and murders, all are principals ; and *you* may be undone for another person's crime. Nay, in cases of treason, even silence is capital ; and, in such unhappy dilemmas, you must either betray your friend's life, or forfeit your own. Thus the infamous assassin, who attempted the murder of one of the Princes of *Orange*, not only brought destruction on himself, but on his confidant also ; who, though he abhorred the fact, yet kept the counsel of the contriver ; and the discovery of the last was made merely by observation from the circumstance of his being often seen in company with the former.

Fly, therefore, the society of *sensual* or *designing* men, or expect to lose your innocence ; feel your industry, from a pleasure, become a burden, and your frugality give place to extravagance. These mischiefs follow in a train ; and, when

when you are once linked to bad habits, it is as hard to think of parting with them, as to plunge into a cold bath to get rid of an ague. Neither does the malignity of the contagion appear all at once: the frolic first seems harmless, and, when tasted, leaves a longing relish behind it; one appointment makes way for another, one expence leads on to a second; some invite openly, others insinuate craftily; and all soon grow too importunate to be denied.

You will feel some pangs of remorse on your first degeneracy, and you may make some faint resolutions to be seduced no more; which will no sooner be discovered by these panders to destruction, but they will use every art to allure you back to bear them company in the broad-beaten path to ruin. Of all which, none is to be more dreaded than *raillery*; and this you must expect to have exercised upon you with its full force: business and the cares of life will be rendered pleasantly ridiculous; looseness and prodigality will be called living like a gentleman; and you will be upbraided with meanness and want of spirit, if you dare to persist in the ways of œconomy and virtue. Here, then, is a fair opportunity to make a stand, and shew your steadiness, courage, resolution, and good sense: encounter wit with wit, raillery with raillery, and appear above being hurt by banter ill-founded, and jests with-

without a sting. There is as much true fortitude in standing such a charge as this, and being staunch to your integrity, as facing an enemy in the day of battle, or rolling undismayed in a tempest, when winds and seas seem to conspire your destruction. Many men who could stand both the last shocks, have relented in the first, and, through mere impotence of mind, have been undone. I have myself stood undismayed in the raging tempest; though I could not withstand the allurements of my companions, or the blandishments of pleasure.

I recollect that, upon my first entrance into life in London, though I was then arrived at man's estate, having, unfortunately for me (as I have already observed), been brought up almost a recluse in the country, in an academic employment, I was assailed by my companions and brother clerks in a great public office, in which I had made sufficient interest to be placed, in every way that could allure me and tempt me to do as *they* did. The consequence was, that, being pleased with the change of scene, and my inexperience, added to the wish of being on good terms with them, prevailing, I was by degrees laughed out of my native good principles and diffidence, and, in a very short time, gave into all their private extravagance, dissipation, and wildness, though, at the same time, I was cautious,

tious of neglecting my business, or injuring my character, by openly keeping what is considered bad company.

All this, as I have before described in another part of this work (sect. 2. of chap. 1.), was not accomplished without much remorse; and I have often wondered since at my weakness and irresolution, as well as stood aghast at the fatal, and, to others, injurious consequences of my proceedings---but I have amply suffered for it.

I could enforce all the above arguments to induce you to avoid dissipated or bad company, by examples without number, as well as my own; but these will every day more or less occur to your observation;

And, as I have already pointed out to you who to avoid, I shall next direct you who to chuse, viz. persons as carefully educated, and as honestly disposed as yourself; such as have property to preserve and characters to endanger; such as are known and esteemed; whose pursuits are laudable; whose lives are temperate, and whose expences are moderate. With such companions as these you can neither contract discredit, or degenerate into excesses: you will be a mutual check to each other, and your reputation become so established, that it will be the ambition of others to be admitted members of your society.

Such

Such should be your company, in general ; but if you are in a counting-house or shop, as a life of trade is almost incompatible with study and contemplation, and as conversation is the most natural and easy path to knowledge, select those to be your intimates, who, by being excellent in some art, science, or accomplishment, may, in the course of your acquaintance, make your very hours of amusement contribute to your improvement. In general, they are open and communicative, and take as much pleasure in being heard, as you to be informed : whence you will attain, at your ease, what they atchieved with great expence of time and study. And the knowledge thus procured is easier digested, and becomes more our own, than what we make ourselves masters of in a more formal and contemplative way ; facts, doctrines, opinions, and arguments, being thoroughly winnowed from their chaff, by the wind of controversy, and nothing but the golden grain remaining. In illustration of this remark, I may here observe to you, with great propriety, that *Francis I.* of FRANCE, though he came to the crown young and unlearned, yet, by associating himself with men of genius and accomplishments, he so improved himself, as to surpass in knowledge the most learned princes of his time. And I myself knew a young gentleman who was taken from school
to

to sit in the House of Commons, and had never much leisure to return to his books; and yet so well did he chuse his companions, and make so good a use of their conversation, that nobody spoke better on almost all points, or was better heard; it being immediately expected, from the characters of those he chose to be familiar with, that he was either already wise, or soon would be so; by which means his youth and inexperience were so far from exposing him to contempt, that they greatly contributed to establish an universal prejudice in his favour.

Besides, the advantage of keeping company with men of sense and capacity is obvious; for you may not only improve in your understanding by conversing with them, but may have the benefit of their whole judgment and experience whenever any difficulty occurs that puzzles your own. Men of superior sense and candour exercise a ready and flowing indulgence towards those who intreat their favour, and are never more pleased than when they have an opportunity to make their talents most serviceable to mankind. Prudence, address, decorum, correctness of speech, elevation of mind, and delicacy of manners, are learned in this noble school; and, without affecting the vanity of the name, you imperceptibly become a finished gentleman.

Whereas, low, sordid, ignorant, vulgar spirits, would debase you to their own level, would un-

learn you all the decencies of life, and make you abhor the good qualities you could not attain. To preside among a herd of brutes, would be no compliment to a man ; and yet this ridiculous pre-eminence would be all the advantage you could expect from such boorish companions, which likewise, if not purchased, would not be allowed ; for those who pay an equal share of the reckoning allow no precedence ; and our countrymen are too proud (I had almost said, too insolent) to make any concessions, unless they are paid for them.

In advising you to shun excess of wine yourself, it must be understood that I have already advised you to shun such as, in the words of Scripture, *are mighty to drink strong drink*. Bears and lions ought not to be more dreadful to the sober, than men made such by inflaming liquors. Danger is ever in their company ; and reason, on your side, is no match for the frenzy on their's. In short, he that is drunk is possessed ; and though, in other cases, *we are to resist the devil, that he may fly from us* ; in this, to fly from the devil is an easier task than to make him fly from us.

It was my good fortune, in the outset of life, to possess very respectable acquaintances, previously formed by family connexions and the nature of the line in which I was brought up ; the respectability and number of which was further increased by views that I then had of entering into
holy

holy orders, in which I had proceeded so far, as to be upon the point of being ordained; when, unexpectedly, an offer was made me to relinquish that plan, and to fill a situation under the then SURVEYOR and COMPTROLLER GENERAL of the POST OFFICE, which, to my regret, I accepted; and by quitting the profession to which I was brought up, and entering into a totally different kind of employment, I unfortunately dropped, by degrees, my former acquaintances and companions for others who naturally gave a very different and pernicious turn to my ideas.

An observation made to me by one of those former acquaintances, now a most respectable merchant in the city, has frequently sunk deep into my mind;—it was at his own table, and his words were these:—"You don't come to see us now; what's the reason? I hope you will never forsake the company of your old friends, for new-made acquaintances in a public office, whose characters and conduct you are entirely a stranger to:—take my advice, prefer old friends to the new."

Had I taken this advice, I should never have been reduced to the necessity of acknowledging, that a public office was my ruin; that the leisure I had, and the company I was in a manner obliged to associate with, gave me a turn for dissipation and extravagance, and ended in my being voluntarily obliged, from pecuniary embarrassments, to resign my place, after having punctually dis-

charged the duties of it for seven years, proofs of which I now have by me, in writing, from the POST MASTER GENERAL and DEPUTY CONTROLLER GENERAL.

Here, then, ingenuous youth! is a living example, on record before you, of a man who, though strictly attentive to the duties of his office, was ruined by dissipation in his leisure hours, because he had been so unfortunate as to associate with extravagant young men, and had not formed for himself any solid plan of turning his spare time to advantage, by employing it on useful, instructive, or innocently amusing objects---such as that of *mathematical learning*, which, in the Essay annexed to this work, I have endeavoured to render inviting and attractive to you;---and be assured it is worth your attention, and will tend to furnish you with amusement far superior to cards or the bottle.

But while, as a MORALIST, I candidly own my errors thus publicly for your instruction, I must, at the same time, as a man who feels himself injured, also state, in my own behalf, that the labour of the pen I had to undergo, and the urgency of the business I was employed in for the three first years, very often kept me at work from four in the morning till ten and eleven at night; and that exertion, even a youth must be sensible could not have been gone through without an equal proportion of good living, and
some-

sometimes a little excess and dissipation. It is but justice to myself to state, that I went into that office without owing fifty pounds in the world, and was obliged, in disgust, to leave it a thousand pounds in debt, and disappointed in repeated promises of promotion, after seven years faithful service, being actually refused the payment of three hundred pounds arrears for extra services, which was allowed by the then Post Master General to be a fair and just claim on my part, because I had deserved it; but that it could not be paid, as it would open a door to claims from others who had not deserved it so well as myself.---This was all the consolation I had, and I still preserve vouchers of the fact.

You will perceive, then, from this instance in my own person, that even an attentive and diligent man in business may do away all the merit and advantage of his exertions by being careless of money and mispending his leisure hours in dissipation and amusement, when, by employing them more innocently, he might turn them to better account, and unbend himself equally as well too. Every amusement that costs money, and is carried to any degree of excess, or which is not attended with some benefit to the health, or instruction to the mind, I consider as dissipation.

But if the considerations already mentioned should unfortunately not have their proper weight

with you, surely, that of laying up in youth for the wants of OLD AGE must determine your resolution to avoid extravagance, and even amusements which will cost you money.

What, let me ask you, must be the situation of aged people, in these times of difficulty, dearth, and scarcity, who neglected in youth to lay up for age?---The picture would be so distressing, that I shall forbear attempting to draw it;---but remember, that, though you are now young, age, comparatively speaking, will soon overtake you also, and, perhaps, not under more favourable circumstances than those of the present day, when a ten years' war has reduced us to the most distressing situation.

It is a vulgar saying, that we ought all to *lay up something for a rainy day*; to which I will add, that the pleasure of having a few guineas in the purse is far superior to all the indulgences of the table, the bottle, or the play-house. It gives a man a certain confidence of face and ease of mind, which you never can perceive the extravagant to possess. Shun, therefore, all temptations to spend unnecessarily; but carefully embrace every opportunity to acquire money honestly.

How mean and degrading is it to be obliged to borrow in youth; how miserable and wretched to want in age, and, perhaps, be compelled to take refuge in a workhouse, to be fed upon parochial charity!

Such

Such considerations as these ought to rouse your attention, and excite your utmost exertions in business.

SECT. 2.

Of Gaming, and Plays of Hazard in general.

Surely in vain the net is spread in the sight of any bird.

PROVERBS.

OF all the vices youth or age can give into, with the greatest chances against them of ruin and misery in this world, and perdition in the next, that of *Gaming* of any kind is the most certain to produce them; and if there be any vice more than another, that leads to the dreadful, abhorrent, and nature-revolting crime of SELF-MURDER, it is *Gaming*.

If ever the *Pistol*, the *Razor*, the *Pond*, or the *Cord*, have, from desperation, become the instruments of refuge from life, and probably of eternal alienation from the blessed presence of God, the giver and preserver of life, I believe I may venture boldly to affirm, that gaming has furnished them with more employment than all the other vices put together; and surely, ingenuous youth! a stronger and more convincing proof of its horrid tendency cannot well be adduced.---Fly it, therefore, as a deadly poison, and avoid even the slightest approaches to or familiarity with it.

It is a curse that spreads the widest, and has stuck the closest to recent and the present times :

all ranks and degrees of people are infected with it; it is the livelihood of many, and so, more or less, countenanced by all, that it is become a breach of politeness to decline it, and esteemed downright bad breeding to expose it; the *Sabbath* is even polluted with its practice in the highest circles.

I could name to you fifty instances of persons, of no small celebrity and distinction, who, within these few years, have fallen unlamented victims to its fatal effects; but it is not necessary to enter so minutely into the business: your own reading, hearsay, and observation, will soon sufficiently convince you of the truth of my assertion.

Wherever you are, therefore, if cards are called for, let that be the signal for you to take your leave; or if you cannot decently do that, to take up a newspaper or a book; nor let the proposal of a trifling stake be a bait to induce you to sit down: adventurers heat themselves by play, as cowards do by wine; and he that began timorously, may, by degrees, surpass the whole party in rashness and extravagance. Besides, as avarice is one of our strongest passions, so nothing flatters or rouses it more than play. Good success has an almost irresistible charm, and bad luck prompts us to put all to the hazard, to recover our losses: either way, nothing is more intoxicating or destructive.

This

This is but a faint sketch of the mischiefs which attend gaming, even upon the square, that is, with fair play and equality in skill ; but where it is otherwise, which too often happens, as thousands have found to their costs, what can save the wretched dupe, or *Pigeon* as it is now termed, from imminent and inevitable ruin ? Or who can enumerate the snares, the blinds, the lures, employed by sharpers to entrap their prey, and accomplish the premeditated mischief ?---To be safe, then, keep out of the reach and possibility of danger. Strangers, however dazzling their appearance, are always to be mistrusted. Even persons who have prided themselves on their high birth, rank, and fortune, have, of late, been often found confederates with these splendid pick-pockets and black legs. To play with your friends, is an infallible receipt to lose them ; for if you plunder them, they will abandon you with resentment ; and if they plunder you, they will decline interviews that must be attended with secret ill-will, if not open reproaches. To avoid all these hazards, therefore, play not at all ; but when you find yourself giving way to the dangerous temptation, from casting your eyes on those who live in pomp and luxury by these execrable means, let their rotten reputations, and the contempt always connected with them, deter you from the detestable ambition of making your way to fortune by the same infernal road ; or if
that

that reflection should prove ineffectual for your preservation, view with horror the number of meagre faces that haunt gaming-houses. (as ghosts are said to do the places where their treasure is buried), and who earn an infamous livelihood by being the tools and jackals of those very people to whom they owe their ruin, in order to reduce others to the same wretchedness; for as the jackal hunts out the prey for the lion, so these agents hunt out the victims for the gamester and the sharper.

Let the cutting reflections on a lost estate and reputation; the ruined wife and children reduced in one fatal night from affluence to want, from splendor to poverty and obscurity; let the wretched, agonizing husband, the author of all their misery and his own, be a subject of your frequent serious meditation; and often picture to yourself in thought, with all its heightened colour and deepest gloom, the terrible, the tremendous, and certain fatal effects of a propensity to gaming.

Whatever errors I have committed in other respects, I have never been guilty of this vice, nor do I ever recollect to have been within the walls of a gaming-house. I attribute my abhorrence of it to the following circumstance, which occurred to me when a boy at school. In the course of a game of whist, which I played with a school-fellow (now a valuable character in this metropolis,

lis, and who, if he should chance to read this, will, I dare say, remember the circumstance), and which we began with for pence, our ardour led us on by degrees to shillings, and then to half-crowns: for some time I lost every game, and, at length, to the amount of all I had, which was half-a-guinea. You may easily conceive a school-boy's anguish and distress at such a loss; I felt all the horrors of an unsuccessful gamester in their highest possible degree; and so great and lasting was the effect upon me, that, though at the same sitting I won all my money back, I never touched a card again till I was a man grown; and even then, and ever since, merely as a subject of trifling amusement with children, or out of politeness to acquaintances with whom I have been sure not to lose any thing to hurt me.

Gaming is not only destructive of fortune, but of that peace and serenity of mind, and sound health of body, which forms our greatest happiness below, and can alone give us the faculty of really enjoying life, or tasting its blessings with that zest which is necessary to the full and perfect enjoyment of any good placed within our reach. From the variety of its fortunes and vicissitudes, and the anxiety attending them, it also disfigures the human countenance by the effects of the alternate passions raised

raised in the mind, and sometimes roused almost to madness itself.

The late hours which gamesters are necessarily led to keep, also, tend very much to injure the health, and destroy the natural, fresh, and blooming complexion of the youthful face;---and, with *females*, this ought surely to operate as a strong argument to shun the practice of a vice so destructive of beauty, and fatal to harmony of features.

Another bad effect attending this vice, is, the ruffling, and, by degrees, spoiling the temper, however naturally good it may originally have been; for where the anxious passions are continually on the stretch, the mind gradually loses that calmness and serenity which it before possessed, and, once lost, it is very difficult to regain, if ever at all.

Nor are the considerations of the loss of time, the bad example we set to others, particularly servants, and the risking that which does not belong to us, or of which we are only stewards for the poor, besides the displeasure which it must bring down upon us from our God, of trifling weight, or unimportant in their nature; on the contrary, very much the reverse.

SECT. 3.

Of Public Places, and other Recreations.

Can one go upon hot coals, and his feet not be burnt?

PROVERBS.

AMONG the many temptations and incitements to vice, extravagance, and intemperance, to which youth are subject in the outset of life, that of frequenting public places of amusement, however innocent in their own nature, is the most likely to be attended with the most serious and fatal consequences to them, from the indifferent company, and the various accidental allurements to the gratification of their passions, which they must unavoidably meet with in such places.--- Were the company who haunt these places all modest, virtuous, and temperate, there could no injury result to youth from visiting them; but as it is too generally known that this is not the case, there is the less occasion for me to say any thing further on that head.

It is considered as an innocent and a useful propensity in young men to wish "to see every thing worth attention, and to witness every scene of various life which is to be met with in the metropolis;"---nay, this idea is carried so far, that a young gentleman is considered as not quite

quite finished in his town education till he has eat ox cheek in a cellar in St. Giles's, where the knives, forks, and spoons, are chained to the table, for fear of being stolen ; or till he has beat the rounds of Covent Garden, broke a dozen windows or two, seen the gardeners bring in their vegetable treasures at four o'clock in the morning, knocked down the watchman, and then paid a visit to the watch-house for the remainder of the night, or rather morning ; nor would he be at all qualified to converse with the modest and hopeful youth of the age, except he had been carried before the Sitting Alderman : indeed, till he has performed these exploits, he can hardly venture to open his mouth in the improving company, who consider these little adventures as requisites to the knowledge of the world.---I speak from experience, for I was once silly and weak enough myself to be induced to entertain the same ill-founded opinion. Since I have advanced in life, however, I have, to my surprise, found that hundreds who had never been at any place of public amusement, and had never broke a window, or knocked down a watchman, or been carried before the Lord Mayor for a midnight brawl, knew as much, and a great deal more, of the world, than I did---had taken better care of their health, and purses---had succeeded better in every respect better qualified in business, and more valued and esteemed

esteemed by their friends ; at least by those kind of friends whose respect and esteem are worth the acquiring.

It really is not necessary to the health, happiness, information, or even amusement, of youth, that they should frequent public places ; nor, if it were, would the disadvantages be at all counterbalanced by the benefit they would reap from the permission to do it.---Even if they go into good company to these places, they have eyes and ears ; nor can the virtue of their companions prevent their's from being assailed, wounded, and, perhaps, undermined, though by gradual and imperceptible degrees.---This of itself is a sufficient argument for keeping youth as much as possible out of the way of these promiscuous assemblies, if there were no others of still stronger weight and force.

The proper pursuit of the young is not pleasure, but business ; and to forward themselves in life, by a steady and diligent application to their profession, ought, next to their duties to God, to be their principal aim.---The enjoyment of ease and moderate pleasures is reserved more properly for the meridian of life, when, by industry, they have secured to themselves the means of purchasing them without the risque of injury to others, with whose money they are entrusted.

Of pleasure you are permitted, ingenuous youth ! to taste with moderation ; but beware of what

what species it is, in what quantity, and in what company you enjoy it.---Self-denial, and abstinence from pleasure, have by many been accounted the greatest of pleasures ; but, then, that is a pleasure of the mind, and not a sensual one;---and, though it may seem problematical, I believe it is, nevertheless, true, that those who have fewest wants, and are least given to worldly pleasure, approach nearest to the nature of the Adorable Creator, the Pattern of Supremé Perfection and Excellence.

I shall not enter here into the detail of those allurements and temptations to vice and unlawful pleasure with which our public gardens, of all descriptions, abound, by the permitted admittance of the most abandoned of the female sex, and the licentious manner in which they are suffered to conduct themselves in the presence of the virtuous of their own sex, and the as yet uncorrupted of the other---nor of that *nakedness* of dress, which, it is to be owned, they are but too much countenanced in, by the supposed virtuous and modest of their own, on which subject I believe men, in general, have but one opinion.

The suppression of that infamous haunt of vice and iniquity, the *Dog and Duck*---the *Apollo Gardens*, and some other public resorts of the same contaminating tendency, sufficiently proves that the legislature beheld with abhorrence the prevailing bad effects they had upon the morals
of

of youth, and the consequent injury they did to society ; nor can there be a more powerful argument than this, against suffering youth to frequent any place of public amusement which might lead to the corruption of their minds, or the weakening their native ingenuous principles, till age and experience have so confirmed them in good habits, that the effects of allurements would be lost.

It has long been a matter of argument, whether the **PLAY-HOUSE** tends to corrupt or benefit youth : my opinion is, that if you purge the lobby of the riotous and debauched, and the boxes of prostitutes ; regulate the dresses and alluring attitudes of the female performers, and keep youth from behind the scenes, they run no risque of being contaminated, but very much the reverse ; for I consider the stage as an epitome of the world, and that more moral instruction, attended with deeper impressions upon the heart, is to be acquired there, than by books or conversation, from the apparent reality of the parts which are acted before them, and in which the talents of the performers are often so ably exerted ; as to leave even grown persons almost in doubt, at times, whether the scene passing before them is real or fictitious, as their tears and laughter, their blood-chilling horrors, and astonishing emotions of surprise, will frequently testify.

Fear not, then, ingenuous youth ! armed with your native innocence and uncorrupted heart, to

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visit

visit the scene where the immortal *Shakespeare* yet speaks, though dead---where, produced "from his airy magazines of nothing, he exhibits bodily forms and shapes, and, for your instruction, gives them a local habitation and a name:" whether celestial *Ariel* gently waves his silver wand, or monstrous *Caliban* bends beneath his ponderous load, you will still admire the poet's art: but when *Othello* rages o'er the scene, and *Desdemona* weeps; or *Hamlet's* ghost, with measured step, moves round the stage, while Denmark's Prince, with trembling nerves and faltering voice, conjures his royal father's answer; when conscience-struck *Macbeth*, with horror, views the blood-stained sword; or *Barnwell*, by the treacherous *Millwood's* arts allured, intends his uncle's death---be it your care to draw instruction from the passing scene, and, while you weep or feel, *resolve*, and keep to your resolves.

But, while you put performers to their proper use on the stage, and entertain yourself with their talents and humour, put yourself out of the reach of their familiarities and impertinence, by making it a point never to go behind the scenes; for the creatures that are to be found there are but so many birds of prey, that will hover round you only to devour you; full of fawning and flattery to gain your favour, and, perhaps, insolently ridiculing you the moment your back is turned.

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I would not be understood, from what I have before said, to recommend a frequent resort to the theatres, on any account. It should be but rarely, and then, only when an instructive tragedy or comedy is to be performed : nor should you ever patronise them till they have undergone a very thorough purging, and appear what they ought to be, the schools of refined manners and unblemished virtue.

Music, which so much engrosses the attention of the present age, is, in itself, a harmless and innocent recreation ; but, in some stations of life, it is superfluous, and not only useless, but absolutely detrimental, especially to tradesmen : to have one's head filled with crotchets and quavers, being a proverbial phrase to denote a man inattentive to the business before him.

Frequent not, therefore, *Operas* and *Concerts*, at least, but very rarely ; affect not any skill in composition, or to be a *connoisseur*, and determine the merit of performers ; nor trust yourself publicly to perform on any instrument, or to keep company with such as make music their profession ; for there is an infatuation which attends pursuits of this nature, and, the moment you attach yourself to them, you will decline both in your credit and fortune.

A schoolfellow of mine, who was brought up a hatter, and had a little money of his own, before he was well out of his apprenticeship, gave into

this species of folly, and, being a proficient on the violin, was never happy but when he was playing in the orchestra, at Vauxhall, or the theatres ; by which means his business was despised and neglected, his money spent, and himself ruined : he has never got above the world since.---This is a fact that comes within my own knowledge ; and, though professional players and singers may make immense incomes by their superior talents, gentlemen players are sure to be their dupes, or butts, and ruined, in the end, among them.---Every player is not a *Cramer* ; every singer is not a *Billington*, commanding, by her unequalled powers, 5000*l.* for a winter's season.

Loss of time, and increase of expence, are the immediate consequences of associating with performers : at taverns, you must think it a favour if a performer contributes to your entertainment ; for which you must both pay his reckoning, and load yourself, and your friends, with benefit tickets, most of which you must pay for out of your own pocket ; and what you voluntarily do for one, will be demanded by the rest, by which you will expose yourself to an annual tax, and annual solicitations.

But of all the public places that I would advise you to be most particular in avoiding, is, that of *Masquerade* assemblies ; for, however innocent they may seem, or however plausibly they may be defended, they are places you ought never to be

be prevailed upon, either by your curiosity, or the importunity of others, to visit. It is making too bold an experiment on human frailty; and I am convinced that many persons have ventured on crimes there, which they would otherwise have avoided, merely because they were *unknown*.--- It is a noble maxim of the poet's, that *contempt of fame begets contempt of virtue*; and to this may be added, that *to be out of the reach of fame is to be in the way of vice*.

SUNDAY Routs and Card-parties, your own virtue, and the reverence due to the Deity, will naturally preserve you from; and the frequenting such low places as *Bagnigge-Wells*, or other similar haunts of prostitutes and pickpockets, your pride will most probably point out to you the necessity of avoiding; for it is next to a disgrace for a gentleman to be seen in such places, though, for certain classes of people, they are a convenient species of resort and amusement; but, at all events, they are improper for youth---as it is in these places that the first advances to unlawful commerce with the vilest of the sex are generally made.

• The habit that young men, of the present age, have got into, of meeting in large companies, and spending their evenings at a public-house, or tavern, in smoking, drinking, card-playing, and singing, is productive of very ruinous consequences to them in their health, character, and purse---not

to mention the injury it frequently occasions to their employers, by loss of time, from the effects of it next day : it is in this kind of public clubs that the first habits of intemperance are learnt, and, from the mixture of characters which frequent them, probably the strongest impressions of corruption of morals are made ; for *evil communications* (or bad conversation) *will always corrupt good manners.*

CHAP. V.

SECT. 1.

Of the proper Employment of Time, and its Value ; and of devoting the Hours of Relaxation from Business to useful Objects.

Redeeming the time, for the days are evil. ST. PAUL.

IN order the more effectually to avoid the chance or possibility of temptation, and the giving way to vice, the right employment of time, and devoting the leisure hours that can be spared from business to useful purposes, appear to be of the first importance to the young.

You should, above all things, ingenuous youth ! learn to set a due value on TIME, and husband every

every moment as if it were to be your last. In Time is comprehended all we possess, enjoy, or wish for; and in losing that we lose them all. This is a lesson that can never be too early, too often, or too impressively inculcated upon youth; for they are apt to flatter themselves that they have a large stock upon their hands, and that, though days, months, and years, are wantonly wasted, they are still rich in the remainder. But, alas! no mistake can be greater, or more fatal. The moments thus prodigally consumed are the most valuable that Time distils from his limbec; they partake of the highest flavour, and breathe out the richest odour; and as, on the one hand, they are irretrievable, so neither, on the other, can all the artifice of more experienced life compensate the loss.---

Time's a GOD (says Dr. Young), with power to kill or save.

To apply this uncertain blessing, then, to the most useful purposes while we possess it, is the duty and wisdom of the young; for, once lost, it can never be regained, and, when once passed by us and gone, it will never return.

"Time, in advance, behind him hides his wings,

"And seems to creep decrepit with his age.

"Behold him when past by; what then is seen

"But his broad pinions swifter than the wind?"

As the proper employment of youth is not amusement, but that of learning a business, the improvement of the mind, and the acquiring a

competency for age, these three objects, next to our religious duties, ought equally to divide our attention, contenting ourselves with as little as possible of what the world calls pleasure and amusement; for, at the close of life, the remembrance of that kind of indulgence will be bitter, while the recollection of useful exertions and solid amusements will inspire the aged with sweet remembrance and hope.

I need not observe to you, ingenuous youth! that, unless you are born to an independent fortune, you must either learn a business, or study for one of the professions; and that, as your sole dependence for success in life will rest upon your own diligence and exertions in the particular employment you make choice of, so your whole time, and all your thoughts, must, as far as possible, be devoted to acquiring the thorough knowledge of it, under a master, and afterwards exercising it for yourself, in order to obtain a livelihood, and lay up in youth a store for the unavoidable wants and necessities of age, when you will, probably, from infirmity, be confined within the narrow limits of your dwelling, unable to work, ashamed to beg, and cut off from the busy scenes of life, the society of the cheerful, and the company of the wise and good.

This, then, connected with your indispensable duties to God, is the first object you are to have in view at the outset of life; but as the mind cannot

cannot be continually kept intent upon business, and it is necessary to have hours of rest and relaxation from it, it becomes a question of considerable importance, how that leisure time is to be disposed of, so as best to answer the purpose it is designed for, and, at the same time, to turn it to the best advantage.

I answer, that useful studies, mechanical pursuits, and cheap pleasures, or simple recreations, are the most likely to please and unbend the mind, while both the head and the heart are improved at the same time, and no sting left behind.

In this view of the subject, permit me, ingenious youth! strongly to recommend to you these three methods of filling up your leisure time.

In the first place, make it a point, during your apprenticeship, to continue those useful studies, of which the foundation is generally laid at school; for it is in the retirement and tranquility of your leisure evening hours (far better so spent than in a tavern, bagnio, or theatre) that you will best digest, understand, and improve upon what you may have already read, and from which the usual noise and confusion of a public school more or less, diverts that close attention which is necessary to its being effectual.---This mode of spending your time will also keep you out of the reach of temptation and expence.

Reading

Reading is to be ranked as the best of amusements, as being not only the most innocent, but, if the subjects are themselves innocent, as being justly esteemed both useful and laudable.

When the business of the day is over, then, and not till then, let books be your companions; not such as are merely amusement, as romances, or deal too much with imagination, as poetry and plays; or distract the mind with wrangling altercations, as controversy; but history, especially that of your own country; travels, I mean such as are to be depended upon; moral treatises; some little law; and authentic tracts on the *British* and other *European* Constitutions. Though you are not to be so enamoured of study as to pursue it to the prejudice of your business; there is no necessity for a man of business to be incapable of or unused to study.

While you are young, therefore, lay in a stock of knowledge; and, though crude at first, it will digest and ripen by degrees; so that, when the hurry of advanced life leaves you no leisure for contemplation, you will find your memory a good substitute for it, and that it will assist you almost as well.

In the second place, that there may be some variety in your studies and amusements, I would particularly recommend to your attention the pursuit of *mechanical* knowledge, as being the
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most likely to engage and attract the mind, and become advantageous and useful to you as you grow up in life ; for as no one can discern his proper talent till it begins to unfold itself, it is possible that you may have a genius for this species of useful science, without being sufficiently sensible of it. With this view, then, it is, that I have subjoined to this work a Treatise on the extensive Utility, Advantages, and Amusement of *Mathematical* Learning ; to which I again request your closest attention, as it is necessary that every youth should have some innocent and solid pursuit in view to fill up his time and divert his attention from vicious courses ; not to mention the probable, or, at least, possible, future advantages which may be naturally expected to result from it.

In the third place, it is observable, that we connect the idea of expence so closely with that of diversion, that we hardly reckon those among our pleasures which we do not pay for. But this is a perfectly mistaken idea, and is both bad reasoning and bad œconomy ; for the most exquisite, as well as the most innocent, of all enjoyments, are such as cost us least ; reading, fresh air, good weather, rural walks, fine landscapes, and the beauties of Nature. Unbend, therefore, principally with these ; they afford a very quick relish, while they last, and leave no remorse when over.

SECTION 2.

*Of the Knowledge of the World, with suitable
Maxims und Advice.*

“ The proper knowledge of man—is man !”

THE *Knowledge of the World*, or that faculty of discerning men well, and through the deepest disguise discovering their real views, intentions, inclinations, and motives of action, and then acting upon them, is only to be acquired by gradual experience and close observation ; just as wisdom is the result of time and reflection alone ; some acquire it sooner, some later, according to circumstances, and their talent for penetration and discernment.---But it is necessary to all, and ought to be studied as much as books.

Could a *window*, ingenuous youth ! be fixed in the human breast, and the deceitful heart of man thus laid open to view, there would be no occasion for that knowledge of which I speak. It is dissimulation, insincerity, want of honour and integrity in man that causes the necessity for it. I shall, therefore, lay down some rules to assist you in the acquirement of this necessary knowledge

Tempers

Temper of Men to be studied.

To STUDY the *temper*s and *dispositions* of men, will, therefore, be of infinite use in your commerce with the world---both to carry your own points, and secure you from the designs of others, In the first of which cases, be sure never to solicit a man against his ruling passion ; for, to induce a miser to act liberally, a coward bravely, or a selfish man disinterestedly, exceeds all power of persuasion ; and you may as well hope to reduce all faces to the same similitude, as to work them to such ends as contradict their own views of things. But, nevertheless, all may be made serviceable, if managed with dexterity and address ; and the miser, in particular, to secure his purse from importunities, will give you as much of his time or industry as you please. He wishes to be on good terms with his fellow-creatures, and will purchase their friendship on any terms but that of parting with his money. However sordid, therefore, his principles or practice, it is not amiss to have such a character among the number of your acquaintance ; and, especially in arbitrations, nobody more deserves your confidence : - he will there stickle for your interest, and wrangle obstinately for trifles that you would be ashamed to mention : whence it will arise, that he may chance to procure you better terms than you either expected,

pected or could have attained by your own endeavours.

Of their Faces.

But, to be able to turn all the different inclinations of men to your own advantage, you ought closely to study that *expression* which the hand of Nature has engraved on every FACE. Men may disguise their actions, but not their inclinations ; and, though it is not easy to guess, by the muscles of the countenance, what a man *will* do, yet it is as difficult for him to conceal what he wishes to have done. Judge, therefore, of characters by what they are constitutionally, and what habitually ; that is to say, in other words, what they would be thought, and what they really are : but, principally, the last ; for, however diligently a man may keep a watch over his passions, they will sally out, sometimes, in spite of him ; and those escapes are a never-failing clew to trace out the whole labyrinth of his life.

Take, therefore, your first impressions of men from their faces ; and, though it is extremely difficult to lay down rules to inform your judgment, or assist your conjectures in this business, you have nothing to do but to make the study familiar to you, and you will very rarely be mistaken.--- You may, however, with advantage, read LA-

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VATER, a German author, on this subject. Observation and experience alone can properly unveil the mystery, and even hypocrisy will hardly be able to preserve itself from the rigour of your scrutiny. Not that I would advise you to be too peremptory in your decisions, neither ; but compare men's faces with their actions, and their actions with their faces, till, from the light mutually thrown upon each other, you are able to ascertain the truth. Nor is this custom alone serviceable in judging of a man in the gross ; it will, likewise, help you to judge of every extempore, or sudden impulse, that for the time governs the heart. Thus, while you barter, purchase, solicit, or in any other way converse with a person, the involuntary emotions of the countenance will more infallibly point out his purposes and intentions than any thing he utters, and give you earlier notice to be upon your guard. But, in order to do this effectually, your own eye must narrowly watch every motion of his, especially when you are stating what will affect him most : you must, likewise, weigh every hasty syllable he let falls ; for these are generally the imbecilities of human nature, as well as the involuntary symptoms in the face ; and, what deliberate speeches and cool reasonings conceal, these discover at once, without warning, and beyond recal. But, however curiously you examine the eye or heart of another, it will be to little purpose, unless you
have

have art enough to conceal your own ; for, you may depend upon it, if you let the net be seen, you will lose your game.

Of Artificial Insensibility.

Now, the best and nearest way to attain this self-command, is, to cultivate an *artificial insensibility* of fear, anger, sorrow, and concern, of any sort whatever. He that acutely feels either pain or pleasure cannot help expressing it in some way or other ; and, whoever makes the discovery, has the springs of the affections at his command, and may manage them at pleasure : whereas, he that exhibits no sensations of the mind, betrays no weakness, and is, consequently, wholly inaccessible by the keenest penetration. Labour, then, indefatigably, to subdue your resentments ; for, as you are to bustle through the busy world, the more exquisite your sensations are, the more frequent and more severe will your pangs be.

The passions are, like the elements, excellent servants, but dreadful masters ; and, whoever is under their dominion, will have little leisure to do any thing but obey their dictates.

Dissimulation of Injuries.

With respect to injuries, it is, above all things, necessary, sometimes, not only not to resent them,

them, but even to *dissemble* the very feeling them. Whoever complains, declares he would punish if he had the power ; and, from that moment, your adversary both thinks his animosity justifiable, and will do you all the mischief he can by way of self-defence : whereas, if you affect to be ignorant of the ill turn he has done you, he concludes himself safe from your expostulations or reproaches, and will consider it as his interest to behave so as to avoid an explanation. Again ; in contending with those who have more strength and power than yourself, though equity is on your side, it is ten to one but you are more hurt by striving for redress than by the very grievance itself. Remember, then, at all events, to avoid this double evil.

I have known many a man interpret the most innocent action, or expression, into an affront, and, in the foolish pursuit of what he called justice, has lost the best friend he had in the world : and, therefore, those forward tongues, or peevish tempers, which rather chuse to vent their present spleen than make it give place to their future convenience, not only involve themselves in perpetual troubles, but also shut the door against those opportunities which, otherwise, might have presented themselves to their advantage.

Of Irresolution and Indolence.

But though you must not let your actions be governed by every sudden gust of appetite or passion that rises, you are not, on the other hand, to deliberate so lazily on every proposal, as to lose the opportunity while you are hesitating whether you shall make use of it. Some fall into this disease through *doubt, irresolution, or timidity*; and others, through downright *indolence*, flattering themselves, that if wind and tide are favourable to day, they will be the same to-morrow. But nothing is more dangerously fallacious: one moment sometimes offers what whole ages might be wasted in soliciting in vain. If, therefore, such a nice and delicate crisis as this should court your acceptance, be bold! be vigilant! be resolute! and never sleep till you have made the most of it. There is more reason to use oeconomy in the husbanding of time than money, because it is infinitely more valuable; and he that does not make this the ruling maxim of his life, may be said, very pertinently, to shorten his days.

Of Choice of Opportunities.

I would further advise you, when you have any point to carry which depends on the will of another,

another, to chuse the proper *minute of application* with all the sagacity you are master of; for there is no man living whose temper is so even as not to be sometimes more liable to impression than at others. Even contingencies govern us: we are more inclined to generosity when a prosperous gale has breathed upon us, and more prone to peevishness and obstinacy when ruffled by perplexities or misfortune. Some men are even so irritated by hunger, that, till they are appeased by a hearty dinner, they are inaccessible; and others so reserved and sullen, that, till a bottle or two has thawed their frozen humours, they have neither eyes, ears, reflection, or understanding.

Such men as these, therefore, are not to be judged of in the same light in one mood as they are in another; and if you happen to mistake the moment, do not immediately desist in despair, but renew the attack till you find the soul open, and prepared to receive whatever direction you please to give it.

Of Behaviour to the Choleric.

At all events, never take fire from an *angry man*, or oppose fury to fury; but give the frenzy way, and by degrees it will melt into a tameness that you yourself will wonder at: from being fiery and untractable, he will become pliant and gentle, and afraid that, during this transport, he has broke

the rules of decency and decorum, he will make a thousand concessions to re-establish himself in your good opinion, the least of which he would not have borne the mention of before; whereas, if, on the first provocation, you had bounced off with resentment, you would not only have lost your point, but your interest in the man for ever.

Safest to deal with those on your own Level.

It is best, however, to confine your transactions, if possible, to such as are *nearly on your own level* in life, and in disposition, where dependence may be mutual, and no bad consequences to be apprehended from an over-bearing humour. Where such a temper happens to be in the possession of great power, carefully avoid coming within the reach of it; such tyrants generally delighting in making a prey of their fellow-creatures, pleading their humour as a sufficient excuse for all manner of mischief, and making use of their odds of strength to cut off every means of reparation.

A remarkable instance of this happened in the case of PHILIP, King of Spain, husband of the English Queen Mary, who demanded the guardianship of her heir, if she should have one, with certain places of strength to confirm his authority, offering, at the same time, his bond to deliver up his trust, in case the child should die immediately.

But

But when the House, out of false complaisance to the Throne, was on the point of agreeing to the proposal, an unlucky question of LORD PAGET's, *Who should put the King's bond in suit, in case he trespassed on the conditions?* turned the tide at once; and the proposal was rejected, I think, unanimously.---Public transactions may sometimes be applied to private; never enter into articles, therefore, but where there is a reasonable prospect of recovering the penalty.

Of proper Persons to deal with.

If you are in trade, I would recommend it to you always to *deal* with those of the fairest characters, and best established circumstances; for they can both afford to sell better bargains, as well as give longer credit, and have too much depending on their conduct to be easily induced to commit, or connive at, a fraudulent action.---Nevertheless, to be secure, you must not put yourself in any man's power; for, if you neglect your own interest, how can you complain of infidelity in others? Besides, though we must allow that there are numbers of men so decidedly honest that no consideration could prevail with them to do any immoral thing, however covered from observation, yet experience will teach you that there are many others who are only the counterfeits of this, who only make use of virtue as a stock in
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trade, and are ready to bring it to market the moment there is an opportunity to dispose of it for as much as they think it is worth,

Of fair Professions.

Above all, be most cautious of those who profess the most, especially if their advances are sudden, extraordinary, or without a plausible foundation. Depend upon it, all the commerce of mankind is more or less founded upon mutual interest ; and, if you are not conscious of having deserved these *blandishments*, you may, to a certainty, conclude that they are artificial, and that you ought to keep yourself out of danger ; for the gilding the pill is not peculiar to apothecaries only ; the same craft prevails through every scene of life ; and more mischief has been done under the mask of friendship, than by the most avowed and inveterate enemy. In such cases men are upon their guard, and, generally speaking, very effectually provide for their own security ; but, where the heart is open, it is assailable, and you are undone before you even suspected you was in danger.

Of Suspicion.

But though you are to beware of *credulity* on one hand, you are to beware as much of betraying
your

your *suspensions* on the other ; for that sets fire to the train at once, and, of a doubtful friend, you make a certain enemy. Besides, the circumstances that justify your fears may make but a very poor figure in evidence ; and though you may be perfectly right in being upon your guard, you will appear as much in the wrong in making out a charge only from your apprehensions.

Of rash Resentments.

Neither is it safe or prudent to declare open war upon every trifling injury. It is impossible to live without suffering ; and if we give way to our *resentments* on all such occasions, quarrels will be, in a manner, the business of our lives. On the other hand, if ever, through accident or human infirmity, you should be the aggressor, let it be your glory to acknowledge your fault, and make instant retribution. Next to the merit of doing right, is the atoning for what is done wrong ; and, in spite of the vulgar notion, that it is mean to submit, or acknowledge a trespass, you ought to esteem it the height of moral intrepidity ; and if the conquest of one's self is the most difficult of all achievements, you will think it the noblest of all triumphs. Nor let the poverty or impatience of your adversary induce you to overlook or despise him ; for the weaker

he is, the less courage is required to oppose him ; and the more the tyránný appears in opposing him, merely because the odds of strength were on your side. Besides, the most abject of men may be able to ruin the proudest ; and as an instance of this, in the *Turkish* history, you will find an account of a Grand Vizier killed in the Divan by the hand of a common soldier whom he had aggrieved.

Remember, on all occasions, that anger is an impertinent passion : if it intrudes while you complain of, or seek redress for, injuries received, truth will be hurt by the medium through which it is seen ; and that will be esteemed prejudice, or spleen, which is, in fact, both truth and evidence. On the other hand, if it breaks out when you are yourself accused, it argues that a sore place is touched, and your very sensibility will proclaim your guilt.

Of Complacency.

Instead, therefore, of seeking quarrels or keeping up debates, endeavour to make friends, if possible, of all you have any concerns with ; and this can be done by no means so effectually, as by an *affable* and *courteous* behaviour. I have known a bow, a smile, or an obliging expression, people a shop with customers. In short, no rhetoric has more force than a sweet and gentle deportment ;

portment ; it will win favour, and maintain it ; enforce what is right, and excuse what is wrong.

Let this be the rule of your conduct in general, and, in particular, when induced to bestow a favour, do it, as before hinted, with a frankness that will give it a tenfold value. Or, if applied to for what you are obliged to refuse, let it be manifest you are governed by necessity, not choice, and that you share with him you so refuse in the pain of the disappointment.

But there are some persons whom neither affability, nor even obligations, can win ; and those are the covetous, and the proud ; both of which are ungrateful soils that yield no returns ; the one thinking all his due ; the other, either laughing in his sleeve at your foolish generosity, or fancying it is only meant as a snare to render him your dupe.

Important Affairs to be managed in Person.

I further recommend it to you, as another wholesome rule for your conduct, to *manage all your important affairs in person*, if possible. More deference is generally paid to the original than to any delegate whatever ; nor can any other person be either so well instructed in your views, or so capable of improving every advantage that may arise, as yourself. But, if want of health, or any other equal incapacity, should prevent your
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own attendance, rather negotiate by letter than by the mouth of another. Your meaning may be ill understood, and worse delivered ; offence may be taken at omissions or additions, of which you are wholly innocent ; your very apologies may be so misrepresented, as to inflame rather than appease ; and you may be defeated in your designs, by a series of blunders more deserving laughter than serious and passionate expostulations. But, if ever you should happen to be entangled in such a ridiculous embarrassment, take it immediately upon yourself to work your way out as fast as you can. A few minutes conversation will clear up the misunderstandings of a year, if there is no rancour at bottom ; for which reason, never conclude either to your friend's disadvantage or your own, till you have had the satisfaction of canvassing the affair face to face,

Of Rumours and Tales.

For the same reason, never suffer yourself to be misled by *idle Rumours and gossiping Tales*. Expressions, harmless when first let fall, receive their venom from the channel through which they are conveyed, and by deciding at second hand, you are governed not by the fact itself, but by the apprehensions, humours, passions, follies, and even wantonness, of other people. If, then, you will do these officious tale-bearers the pleasure

pleasure of listening to them, let it be with a guard upon your heart, not to suffer it to be seduced by what, perhaps, is a downright forgery, or, at least, the grossest misrepresentation. But weigh well the character of him that speaks against *his* spoken of; the circumstances, views, and interests of both; and whatever else may help you to come at the truth, clear of prejudice or disingenuity.

Of Letters.

Having advised you to treat by LETTERS rather than message, when hindered by engagements from attending in person, I must particularly caution you to write with the utmost deliberation, seldom without taking copies, and never without reading what you have written twice or thrice over. Letters are generally preserved, and, of course, are always at hand, *as a sort of evidence against you*. You cannot, therefore, write too cautiously; I will not say ambiguously, according to the maxim of TIBERIUS, the Roman Emperor, who sometimes wrote in *that* manner to the Senate by design, to answer his own corrupt purposes. In a word, write so as not to deceive others, or expose yourself; with all the subtilty of the serpent, but the innocence of the dove.

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Government of the Tongue.

The Art or Virtue of holding your Tongue is the next topic I shall recommend to your attention, which is both a rare and an excellent quality, and what contributes greatly to our ease and prosperity. In general, therefore, remember that it is as dangerous to fall in love with one's own voice as one's own face. Those that talk much cannot always talk well, and may much oftener incur censure than praise; few people like to be eclipsed, and a superiority of sense is as ill-brooked as a superiority of beauty or fortune. If you are wise, therefore, talk little, but hear much; what you are to learn from yourself must be by thinking, and, from others, by speech: let them find tongue, then, and you ear; by which means, such as are pleased with themselves, which are the gross of mankind, will likewise be pleased with you, and you will be doubly paid for your attention, both in affection and knowledge.

Talking of One's Self.

When people *talk of themselves*, lend both your ears---it is the surest way to learn mankind; for, let men be ever so much upon their guard, they cannot help sometimes dropping expressions and sentiments

sentiments that will be a complete clew to the whole character. I need not observe to you, that, for the very same reason, you are never to make yourself the subject of your own conversation; and though it is to be hoped you will have no vices to conceal, all men have infirmities; and, next to the rooting them out, which is perhaps impossible, is the concealing them.

Of ill-natured Jest.

If it be dangerous to speak of ourselves, it is much more so to take *freedoms* with other people. A jest may tickle many, but, if it hurt one, the resentment that follows may do you more injury than the reputation service.

Of offending Women.

But it is more especially dangerous to make free with the persons or characters of *women*, or to offend them; for they are naturally prone to rage, and, through the very frailty of their natures, seldom fail to avenge what braver minds overlook or forgive. Besides, conscious of their own feebleness, they lay their designs more cunningly, and prosecute their little quarrels more implacably, than could be expected from creatures so nearly resembling angels: fearful of disappointments,

ments, they never trust to after-games, but effect all their purposes by one single blow; being taught by Nature, likewise, that policy of aiming at the head, not the heel, and of accomplishing their vengeance after the *Italian* mode; for, however great they esteem the provocation, they seldom suffer their anger to break out till sure of striking home. Hence it is manifest, from history, that no hatred is so extreme, no revenge so close covered, or so inexorable, as a woman's: witness Sir Thomas Overbury's case, who was poisoned in the Tower by the Countess of Nottingham, and whom friendship itself could not rescue from falling a victim to female rage. Neither does the truth or falsehood of what is said alter the case in the least, unless that the truer it is, so much the more provoking it is deemed. In a word, as to conceal is their principal artifice, they hate none so much as those who endeavour to pry into their actions.

But this must not be understood too comprehensively, for there are many of the female sex whose innocence corresponds with the delicacy of their constitutions; genuine turtles, who, being free from guilt, are equally free from suspicion and malice. These deserve to be distinguished from the gloomy, desperate tribe, above alluded to, and have nothing to fear from the licentious tongues of our sex, if they can escape those of their own.

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Of Family Secrets.

But, in addition to these general cautions respecting the government of the tongue, you must, in a more particular manner, be careful of the *Secrets of the Family* where you live, out of which hardly the most indifferent circumstance should be divulged; for he that will drop any thing indiscreetly, may very justly be thought to retain nothing; and those who are on the watch for information, will, from a very remote hint, conjecture all the rest.

Of Secrets reposed in you.

I would not advise you to be eager in seeking the confidence of others, or to wish to have *Secrets reposed in you*; for if the secret intrusted should happen to get wind, though you may be innocent of the discovery, it is not unlikely to be imputed to your infidelity; but if any such trust is reposed in you, suffer any thing, rather than disclose it; for, besides the mischief it may occasion to him who confided in you, it must argue an extreme weakness and levity of mind to blab out to one man what was communicated to you by another; which last must, likewise, in his heart, despise you for your imbecility, and
secretly

secretly resolve never to trust his affairs to such a character.

Of your own Secrets.

Hence I am naturally led to caution you not to be *talkative* of such designs as you may have in your head, of bargains to buy, or business to do; for, by this means, you will give others an opportunity to forestall or be beforehand with you, if they think it worth their while; and those whose interest interferes with your's will take the alarm, and endeavour to disappoint you to their own advantage; besides, it is no bad policy to take such as we mean to deal with unprepared. In short, never talk of your designs till you have put them into execution; and, even then, you had better continue silent, lest it should prejudice your future dealings.

It must, however, be acknowledged to be a very difficult task (*self* being always uppermost in the mind), not to give vent sometimes to the satisfaction of having acted with superior shrewdness and address; but that man does not possess half enough of either who cannot bring himself to stifle all pretensions to both. To proclaim one's skill, is to beat an alarm to those we deal with; as he that draws his sword puts every body else on their guard; and whoever
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is persuaded he is overmatched by you, will never negotiate with you again; at least in commodities that fluctuate in their value according to the state of the market.

Of Expectations.

Neither is it prudent to talk of your *Expectations*, or of your dependance on the promise of others; for, if you meet with disappointments instead of services, you will sink as much in your reputation as if they were the effects of your own bad conduct; and it will be well if you are not derided for your credulity into the bargain: for some people are disingenuous enough to make use of all advantages to gratify their malignity; and it must, therefore, be your business to give them as few opportunities as possible.

Of other People's Quarrels.

Be likewise closely silent in all concerns that are matter of *Dispute* between *others*; for he that makes himself busy, and blows the coals in quarrels he has nothing to do with, has no right to complain if the sparks fly in his face; it being extremely difficult to interfere so successfully as not to give offence either to one party or the other; almost all men having their eyes immov-

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ably fixed on their own interest, and continuing obstinately blind to the demands of their antagonist; and, therefore, you must either side with each by turns, and thereby deceive both, or expose yourself to the disgust and animosity of the loser, who will judge of your conduct not according to truth, but his own selfish prejudices.

Of Tale-bearing.

But nothing can be more detestably odious than officiously to carry *inflaming tales* between persons at variance, and thereby keep up that rancour which, for want of fresh provocations, might otherwise expire. Besides, it is as dangerous an office as holding a tiger by the ears: you can neither safely proceed, or leave off; and if ever they come to an accommodation, the incendiary is sure to be the first sacrifice.

Of your own Quarrels.

In all such cases, therefore, rather endeavour to mollify than irritate the wound; and, even where *you* yourself may *become a principal*, avoid anger as much as possible, that you may not give the provocations almost inseparable from it. If injured, the less passion you betray, the better you will be able to state your case, and obtain justice; and if you are the aggressor, rudeness,

rudeness, reproach, disdain, and contempt, will only render your adversary more implacable; whereas, by mildness, and good manners, the most intractable may be managed, and the most exasperated appeased.

It is very proper to observe to you here, ingenuous youth! that quarrels are more easily avoided than made up; for which reason, do not let it be in the power of every angry man, or trifling adverse occurrence, to ruffle you. A weathercock that is the sport of every wind has more repose than a choleric man; sometimes exposed to the scorn, sometimes to the resentments, and always to the abhorrence, of all who know him. Rather wink at small injuries than be too forward to avenge them. He that, to destroy a single bee, should throw down the hive, instead of one enemy would make a thousand.

It is far better to study to gain the good will of all than to excite the resentment of any; of all such, I mean, but those whose friendship is not to be gained but by sharing in their crimes; for there is no creature so contemptible which may not be of some use to us at times, and whose enmity may not be detrimental. The mouse, in one fable, spared by the lion, afterwards, out of gratitude, set the same lion free from the nets he was entangled in, by gnawing them to pieces; and, in another, the gnat is represented challenging the lion, and having the best of the combat.

Of Affability.

Make a trial of it, therefore, and you will always find the good effects of *affability*; daily experience proving it to us, by our making only those animals our playfellows which are mild and gentle, and keeping those at a distance, tied, or chained up, which we take to be savage and untractable.

Of Female Servants.

If you are an apprentice, or in any other similar situation, in that station, ingenuous youth! it will be impossible for you to avoid the company and conversation of *Female Servants*, and it will be expedient, both for your ease and quiet, that you should live upon good terms with them; giving yourself no superior airs to provoke their pride, or exacting more attention from them than they are willing to pay: but it is a matter of the highest consequence for you to avoid all familiarities with them, either within doors or without. They are, generally, persons both meanly born and bred, with very few good qualities, often with none at all; wanton, mercenary, rapacious, and designing. They will make it both their study and ambition to ensnare you; affect to do you good offices; be ever ready to serve you; seem never

never to be so well pleased as in your company; injure the family to regale you; attempt to seduce you with smiles, blandishments, and all the stratagems of intriguing hypocrisy. If you fall into the snare, the least you can expect, is, to have your attention taken off your business, your time lost, your pocket drained, and, perhaps, your integrity assailed, to gratify their pride or avarice in a more prodigal manner than you can honestly afford. But, if they happen to have a deeper reach than ordinary, they will probably aim at your utter undoing, by a clandestine marriage; in which, if wheedling, false pretences, falser caresses, and continual importunities, fail, they will talk in a higher tone, take advantage of your fears, and threaten you with a discovery. On all accounts, therefore, keep yourself out of the reach of their ambuscades; but, if you should be so weak as to suffer yourself to be entangled, remember, that nothing can happen to you so fatal as to be linked to a bosom enemy for life, and that your friends and the world will sooner forgive you any thing rather than you should shipwreck your fortune before you are out of the harbour.

Of Fellow Prentices.

Your next domestic danger, will be from your *Fellow Prentices*; every one of whom, if less

favoured, less diligent, or less honest, than yourself, will be your enemy; not openly and above-board, but privately and maliciously, to accomplish your disgrace without danger to themselves. Look upon them as spies, then; but never let them know that you are on your guard. It is honest policy to use craft with the crafty; and the less suspicion you betray, the more easy it will be to prevent their mischievous intentions from taking effect. It is a common artifice of the guilty to endeavour to seduce the innocent, both because the first appear more odious in the comparison with the last, and because they hope others' crimes will extenuate their own. Whatever, then, are the bad inclinations or practices of these young profligates, they will endeavour to persuade you to become a party in them, and will give themselves more trouble than their own reformation would cost them to bring it about.

Of Caution in setting up in Business.

When the term of your indenture is expired, and you become ambitious of appearing your own Master, I advise you, in the most earnest and serious manner, to *use caution in setting up* or beginning business for yourself, and to consider it as an affair that is to influence your whole future life. Many, by their haste and precipitation in this particular, have only hastened their own undoing;

undoing; and, to get rid of a gentle subjection, have rendered themselves the perpetual slaves of want and wretchedness. To set up, and miscarry, is like the blight to the vernal blossom; if it does not absolutely kill, it leaves it diseased, and the fruit is both worthless and despised. Hold the rein, then, tight on your impatience, and examine the ground dover and over again before you start for the prize. It has been generally observed, that few or none thrive who set up the moment they are, in a manner, out of their leading-strings; hope has too great an ascendancy at that time of life, and the stripling is sanguine enough to begin where his old master left off. But the ship that sets out with all sail and no ballast, is sure to turn bottom upwards; and, as I have before more at large observed, curiosity, pleasure, and expence, have so strong an influence upon the unexperienced mind, that solicitude and application, though the best friends a tradesman has, are dismissed from the youthful mind almost without a hearing.

To serve first as a Journeyman.

Would you, therefore, ingenuous youth! be prevailed upon by my well-meant endeavours to tread in the same steps that have led to the acquisition of the greatest fortunes in the city, carried the most eminent tradesmen through life with credit

to themselves, and prosperity to their families, serve a year or two as a *journeyman* to the shrewdest and most experienced person of your profession you can meet with.

You will learn more dexterity and address in the procuring and dispatch of business, during that interval, than in the whole seven years you may have already served. It will, besides, give you leisure to look round for a proper place to settle in, or where there is an opening to succeed to a business already established, and which you may purchase upon advantageous terms; as, likewise, to get acquainted with those dealers who are likeliest to serve you best on the one hand, and to ingratiate yourself with those customers who are the surest pay, and give the largest orders, on the other: or, if you are too weary of servitude and dependance to endure it any longer, enter into partnership with such a person as above described; and, though you must expect that he will so arrange matters as that the agreement should incline to his advantage, yet you will be a gainer upon the whole; for, thenceforth, his experience, his address, and his sagacity, will be your's; and, for the sake of his own interest and character, he will be equally vigilant of your's.

Of great Rents.

But, if no such opportunity offers, and you prepare to begin business entirely on your own bottom, do not encumber yourself with a house of *greater rent* than the probable current profits of your business will easily pay. Many young beginners have half undone themselves from want of foresight in this one article. Quarter days are clamorous visitors, and their demands must be answered from your capital, if the profits of your business do not bear a proper proportion to the amount of their claims.

Before, therefore, you attempt the dangerous experiment, make the exactest estimate possible of the expences you are likely to incur, and the prospects you have of making the balance even ; and rather trade within your compass than beyond it : it is easy to enlarge your risk, but not to contract it ; and, once out of your depth, it is a great chance if ever you recover your footing any more.

It is a plain but sensible rustic saying, "*eat your brown bread first ;*" nor is there a better rule for a young man's outset in the world. While you continue single, you may live within as narrow bounds as you please ; and it is then you must begin to save, in order to be provided for the more enlarged expence of your future family.

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Besides, a plain, frugal life, is then supported most cheerfully ; for, as it is your own choice, it is to be justified on the best and most honest principles in the world ; and you have nobody's pride to struggle with, or appetites to master, but your own. As you advance in life and success, it must be expected that you will allow yourself greater indulgence ; and you may then be allowed to do it, both reasonably and safely.

Of fine Shops.

Beware, likewise, of *an ostentatious or dashing beginning*, and of laying out as much to *adorn a shop* as to *fill it*. Some of our modern shops are decorated with porticoes, looking glasses, carvings, gildings, pillars, and all the ornaments of architecture, where both masters and men are *beaux*, dressed in the height of the fashion, and make it a science to invite customers by their civilities, as well as to attract them by their superior shew of goods and outside finery : but more young men, of good families and fortunes, from two to ten thousand pounds, are ruined by these extravagant attractives than by any other means, and all for want of proper forethought in estimating the certain outgoings, and the uncertain gains, with proper allowance for unavoidable losses, by some customers who cannot pay, and
others

others who will not ; some who are above the reach of the law, and others beneath it : for which reason it is, in general, observed, that young men who begin with good fortunes seldom thrive so well as those who set up in business with more scanty means ; and it is remarkable, that two thirds of the greatest fortunes made in the city have been accomplished by men who began without a shilling of their own, and to whom a good character, industry, and frugality, supplied the place of fortune. I shall only, exemplify this observation in the case of the late Mr. Alderman Hammerton (I had it from his own mouth) ; and Mr. Benjamin Kenton.

Young men who enter into business with considerable property, are apt to think that they can command fortune, and, therefore, boldly launch out into expences, without sense, prudence, or necessity ; nor do they believe it possible for them to be ruined, till it has become too late to prevent it : whereas those who have no fortunes, by being ever in fear of ruin, make use of all their sagacity, application, and industry, to be out of the reach of it ; and hence get into such a habit of temperance, caution, and frugality, that no prosperity can eradicate ; from whence, in process of time, every pound becomes a hundred, every hundred a thousand, and the labour of one life enriches a whole family for ages.

Of Servants.

The next thing which it is necessary to point your attention to, is, on the subject of *Servants*, who are of much more importance, both to your quiet and welfare, than you may, at first, imagine : and it may not be improper to premise to you, in general, that they are but, too frequently, domestic enemies, whose views, designs, and inclinations, are opposite to your's ; hating your authority, despising your person, and watching every opportunity to injure you ; and, sometimes, even to gratify their malice only, if from no other more important motives. Such they are, in general, and you will find all their little cunning and dexterity will be employed to cheat and impose upon you ; for which, in spite of your utmost caution, opportunities will not be wanting, nor will they fail to improve them. Some there are, however, among them, who retain their integrity, who consider their master's interest as their own, and who labour as indefatigably to serve it. These, indeed, are diamonds of the first water ; nor can their endeavours be too cordially accepted, or too punctually rewarded : yet even these are not to be trusted too much with the secret of their own value ; importance, of any kind, being what human frailty is least able to bear. I do not
advise

advise you to place an unlimited confidence in any, even the most promising ; but, above all, beware of those who fawn and flatter to insinuate themselves into your favour ; for they are such as Nature has gifted to deceive, and they study to make the most of that dangerous talent. I never knew many of this class who had any thing else in view ; and they have generally such a consummate impudence, that they practise their rogueries while they stare you in the face ; and ever mean the most mischief when they pretend the most service.

Of Familiarity with them.

Therefore, though I would have you treat your servants as your fellow-creatures, however humble their lot, I caution you to beware of them, and to avoid all approaches to an improper familiarity with them ; for, to a proverb, it is accompanied with contempt, and contempt never fails to break the neck of obedience ; those servants that are not kept under a proper subjection being apter to dispute than obey, which, if you would wish to preserve your authority, you must not permit, even in the best. It is, without doubt, ridiculous enough to see people ordering absurd things to be done, merely to shew their power ; but it is equally certain, that the capricious tyrant is better obeyed than the man of gentleness and forbearance,

ance, who refines too much on the dictates of his own compassion, and suffers himself to be persuaded out of his will, because it seems troublesome to his servants to comply with it. Check, therefore, at once, the first appearance of demur or expostulation in a servant you wish to keep, to prevent frequent repetitions of it; and immediately turn him away who is guilty of the same fault, without the pretence of merit to give a colour to his audacity.

Of trusting them with Secrets.

Few friends are to be *trusted with secrets*; servants never, if it is possible to be avoided; for, once at their mercy, they grow insolent, and make no difficulty of neglecting their business, when they know you dare not take notice of it. What an awkward figure must that family make, where subordination is destroyed, and the master, instead of commanding, is indirectly forced to obey!

You are further to observe, that servants are commonly void of gratitude, and, however lavishly you may bestow your favours upon them, they seldom think themselves obliged to make any return. Like wild beasts, you may bribe them, for a while, into something of a relenting softness; but, upon the first misunderstanding, they
return

return to their natural disposition, and forget that they ever had any reason to be thankful. Besides, they always consider your favours as their due; and, though they complain when they are withheld, never acknowledge them when bestowed. The more liberality you shew them, the more they expect; and, if the least umbrage is given them, immediately give you notice to provide yourself. ---But, rather than be in a servant's debt, never keep one at all; for if, by way of convenience to yourself, you should get into arrear with them, without making them an immediate requital, they will take care to do it for you; and, be assured, it is not good œconomy to suffer them, in any thing, to be their own carvers.

Servants not to be oppressed.

Having said thus much to secure you from being injured by them, I shall now add a few words on the other side of the question, to dissuade you from being the *aggressor*. In order to which, behave to them with mildness and affability; not passionately abusing, or peevishly answering, them to gratify your own spleen, but giving orders with decency, and reproving faults with temper, that conviction may attend the one, and respect the other; for nothing weakens authority more than a too-frequent or improper exertion of it. If the noise of thunder itself was
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to be continual, it would excite no more terror than that of a mill, and we should sleep in tranquillity when it roared the loudest. If ever, then, you give way to the transports of anger, let it be extremely rare, and never but upon the highest provocation.

But used with Lenity.

If your servants should, at any time, fall *sick*, remember, you are their patron as well as their master, and let your humanity flow freely for their preservation: not only remit their labours, but let them have all the assistance of food and physic which the disorder requires.

Again; never be too curious in listening to their conversation. Conversations will sometimes occur, among the best servants, that will argue much levity and little respect, yet are void of rancour; and, as not expected to be overheard, are not worth your notice or resentment.

In paying them, rather exceed your agreement than make the least abatement: what is a trifle to you, is of importance to them; and nothing is more reasonable than to let them be gainers, in proportion to the time they have spent in your service.

As I would advise you to keep them close to their business, so I likewise recommend it to you to indulge them, now and then, in certain hours
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of recreation : their lives, as well as our's, ought to have their intervals of sunshine ; it keeps them in good temper, health, and spirits, and is really their due, in equity, though you may, politically, bestow it as an act of indulgence.

To conclude on this head : if they have any peculiar whims with respect to their devotions, leave them the free exercise of their consciences : you may take what care you please of their moral conduct ; but, in their opinions, they are accountable to none but God and themselves.

Of taking Apprentices.

If you take an *apprentice*, do not let the bribe of so much money, paid down at the time of signing his indentures, or the prospect of the advantages of a seven year's service, induce you to accept one of a bad disposition, wicked inclinations, or unprincipled in virtue and good manners. It is not to be conceived what confusion and disorder such a character will create in your family, and what vexation and uneasiness to yourself ; but, for the sake of good qualities, a virtuous education, and a tractable, obliging temper, abate something in the amount of the premium. Peace is infinitely more valuable than money, since money cannot purchase it ; and if an apprentice of a quiet, good disposition should fall to your lot, treat him more like a son than a servant.

Remember that he is descended from your equal, perhaps your superior, and that he will, one day, be the same himself: nor so act with respect to him, as that, when that day arrives, you may have occasion to blush at reproaches which he may justly make, and you may be unable to answer.

In short, examine that period of your own life, and recollect what you suffered or expected when under the same circumstances; and, looking forward, consider what sort of treatment you would wish a master to use to a child of your own.

THESE are, ingenuous youth! the principal outlines of what is necessary for you to attend to, in acquiring the knowledge of the world, regulating your transactions in business, and managing your domestic affairs previous to your entering into the state of *matrimony*, which will be treated of under its proper head.

In the mean time, there are four other points to which I shall now direct your attention.

The first of which is, *The Company of the Ladies*, or the pleasure of conversing with them, which, as it is inseparable from our constitutions, and yet often productive of very extraordinary mischiefs, is neither to be indiscreetly indulged, nor wholly restrained.

Indeed, if a more serious turn was given to their educations, if the *Roman Cornelia* was made the model after which they were to form themselves, I should be the first to advise you to
devote

devote all your leisure hours to the charms of their conversation. More humanity, more address, more politeness, and ingenuity, would be learned in an hour, by the influence of their beauty and the force of their example, than for years in the schools of blunt and dogmatic philosophy; which was, undoubtedly, what the philosopher of old meant, when he advised an unpolished fellow to sacrifice to the *Graces*.

But this is viewing the sex in the most flattering light; by being early taught to admire themselves, they very seldom attend to any thing else; and you may as well endeavour to set your seal upon a bubble, as to fix that mercurial spirit which all flies off in vapour. To visit them only for your own amusement, is what they never will endure; and to become the instrument of their's, is to commence slave at once, and live only to be at their devotion. From that moment, neither your friend, your will, nor your purse, is your own; nay, you must alter your very character, and appear not what you are, but what they would have you. Your dress, from thenceforward, cannot be too fantastical, nor your discourse too vain; from whence one is led to conclude, that not only *Venus* herself was born of froth, but that all her votaries are so too.

Presents, pleasures, treats, must always be the forefanners of your welcome: no business is so sacred, but must be postponed in compliment to

them; no expence so great, but must be incurred to please them; and no friendship so dear, but must be sacrificed, when they fancy it interferes with their's.

When, therefore, either by accident or choice, you venture into their insinuating company, consider them all as *sirens*, that have fascination in their eyes, music on their tongues, and mischief in their hearts. Let your correspondence with them be only to discover their artifices, unravel their designs, and learn how to avoid them. Or, if your inclinations render their society necessary to your happiness, let your prudence chuse for you, not your appetite: search out for those qualities that will blend most kindly with your own, and let domestic excellencies outweigh more shining accomplishments. But of this I shall speak more at large, under the head of *Marriage*: at present, I shall close this subject, with observing to you, that, after you have deliberately fixed your choice, it is of the utmost importance to you to make a *covenant with your eyes*, as it is beautifully expressed in scripture, and not to wander after other objects of desire and admiration. He that once quits the anchor of constancy, will be the sport of every wind and tide of passion for his whole life to come. Happiness, as well as charity, ought to begin and end at home; and, if ever you suffer yourself to think with disgust, or even with indifference,

ence, of your wife, your days, from that unhappy moment, will lose their relish, and your nights their tranquility; reproaches and debates will sadden your meals, and thwarting measures, perhaps, bring on your ruin.

Neither flatter yourself that you will proceed but certain steps in the dangerous path of *inconstancy*. Once astray, it will be one of the most difficult tasks in the world to recover the right road. So many fallacious prospects will present themselves before you, so dark and intricate the maze behind you will appear, that, once in, you will be tempted to wander on; and, though variety of adventures will produce but a variety of disappointments, you will still pursue the *ignis fatuus* (or will-o'-the-wisp) till it leads you to destruction.

But, that I may leave no avenue to this fatal labyrinth unguarded, I advise you, most earnestly, to let all your actions, intimacies, and amusements, be as unreserved, open, and avowed, as possible. The public eye, though a very severe, is a very wholesome monitor; and many a man has been restrained from evil courses, merely by knowing that he was observed.

But a still stronger argument than this, is, the peace, confidence, and satisfaction, you will feel in your own mind, from the conscious sense of your right conduct, and the correctness of your moral sentiments.

The second point is, that of *Keeping Horses*, for, though riding is both an innocent and manly exercise, yet in the present day there are great and weighty reasons for dissuading you from ever keeping a horse; at least till circumstances and an improved income, or your health and business, render it necessary. It is now generally observed, that the ancient laudable parsimony and frugality of the city is hardly any where to be found, even in these times of difficulty, and that luxury and expence reign in their place; a very considerable article of which is obviously to be placed to the account of riding, and the almost inseparable consequences of it. The young tradesman is no sooner set up in business, than he buys a hunter; and, having heard the cant terms of jockeyship bandied about among his companions, exposes himself by using them absurdly, and is cheated ten times over before he acquires the necessary skill to avoid it. The enormous charges of a livery stable are now added to those of rent, housekeeping, &c. and opportunities are eagerly sought of shewing his horse, and sharing in the frolics of the age. *Rotten-row* is sometimes the scene where his horsemanship is publicly exhibited to the town. Seats, palaces, and public places, are first visited in turn; and as such expeditions are previously supposed to be expensive, no article of prodigality is spared, nor exorbitant bills taxed, for fear his spirit or his ability to pay should

should be doubted. To these excursions succeed horse-races and hunting matches; whence intemperance in drinking is learned at the one, an itch for gaming at the other, and pride, folly, and prodigality, at both. A country lodging is the next step, which is not esteemed properly furnished without a mistress, who must be kept ostentatiously, to make her amends for moping away the summer out of the reach of her old companions and the amusements of the town. In consequence of all this, business is cramped into one half of the week, that what is called pleasure may be fully indulged during the rest; and servants are entrusted with the management of every thing, who seldom fail to take their share of the plunder, and, by having their master's secrets in their keeping, are less anxious about their own. With so many openings to ruin, is it any wonder to hear of notes being discounted at a greater premium than the most profitable trade can pay; goods taken up at one shop, in order to be pledged at another; and, finally, of bills protested, and then bankruptcies, with scarcely effects enough remaining to pay for suing out the commission? This being the case, as fatal experience proves it, do not commence jockey till you are sure you can sit firm in your saddle, and defy your horse to run away with his rider.

The third point, is, that of *Politicks*.—In this country, it is impossible for a man in trade, or

who has a vote to give, not to have some concern in *public affairs*. The talk of the times, the very news of the day, will make him a party, whether he will or no. In your own defence, then, and even to preserve yourself from the fallacies of interested men, make yourself acquainted with the history of the British constitution in general, and that of your own times in particular, which are certainly the most critical that this country ever witnessed; the right of the subject, the privilege of Parliament, the power of the Crown, the pretences of patriots, the views of the seditious, and the designs of ministers; the rise, growth, extent, and importance of our commerce; the expediency of taxes, the danger of a military force, and the real views of all the different parties that exist. But make this your amusement, not your business; that, when you are called upon to name your representative in Parliament, you may be able to judge for yourself of the virtue or ability of the candidate; explain the services you expect from him; and, if necessary, form a test to know how far he may be depended upon, to enforce privileges, redress grievances, and stand in the gap between the encroachments of power, however disguised, and the liberties and properties of a defenceless people. But I strongly advise you, never to wear the badge of any party whatever. Be assured, it is a badge of slavery, and, under the pretence of procuring

procuring your esteem and confidence, will render you unworthy of both. To be free, is to be independent; and, if you would continue so, consult your own conscience, and act only according to its dictates. Despise flattery on one side, and disdain corruption on the other; and let the venal of all ranks know, that your traffic is not in infamy, nor your gains the wages of corruption.

It will also be proper for you, at this particular period, to make yourself well acquainted with the history of *France*, and especially with that of the great revolution, which has been effected there within these last ten years, the consequences of which have been so fatal to the peace, happiness, and prosperity, of surrounding nations.—A short sketch of the history of Russia, Germany, Prussia, and, in short, of all the continental powers, will also be of infinite use to you, and, indeed, absolutely necessary to your thoroughly understanding the history of these present times, which are more pregnant with great events than any former period in the annals of nations.

The fourth point, and with which I conclude this division of the work, respects *Religion*, which I would advise you both awfully to reverence and devoutly to practise; but not as the hypocrites do, as a sort of commutation with the world, for living like a cannibal, and preying upon
your

your fellow-creatures. GOD is a spirit; worship him, therefore, in spirit and truth; not with unmeaning jargon and ostentatious ceremony. Come before Him with the incense of an innocent and virtuous life, and, wherever you address him, either with prayer or praise, he will not be slow to hear, or backward to accept the grateful offering. As to consider that you are constantly acting in the sight of Him who knows your heart, and will reward your virtue, is a great source of consolation to the mind; so to remember that all your actions, words, and thoughts, will be rigorously examined, and form the criterion of the final sentence that will be passed upon you in the great and awful day of judgment, will deter you from wilful sin.

Finally, ingenuous youth! though you ought unquestionably to consider the present life as a state of probation, and the future as the certain rectifier and rewarder of all the good and evil committed here; yet, live innocently, live honestly, live usefully, if possible, at all events. Men discharge their duty to the world, who act uprightly; whatever is their motive; but *they* are best acquitted to themselves, who love and practise virtue for its own divine beauty and perfections.

SECT. 3.

Of maintaining an independent spirit of thinking and acting for yourself; and persevering in the line of business you are originally brought up in.

The simple believeth every word; but the prudent man looketh well to his going.

PROVERBS.

I DO not know any feature in a great and good character more truly manly, honourable, and worthy of admiration, than that of thinking and acting independently, in opposition to the general torrent of opinion; it is the infallible sign of an honest, strong, and valuable mind, above mean imitations or humble compliance with the vices and weaknesses of others.

In the outset of life, ingenuous youth! there is not a more useful and necessary, or a more manly quality that can be interwoven with your character. It is from weak compliance with the vices and follies of youthful companions, and the not having spirit enough to discountenance their bad actions, and resist their solicitations to imitate them, that most young men are corrupted in their morals, and acquire those habits of confirmed depravity which gain strength with their years, and render them sooner or later martyrs to their servile complaisance.

Man

Man is born to think and act for himself, and his guides are the law of nature, the light of reason, and revelation. He is not, therefore, to take his opinions at second hand, and blindly follow the general current of licentious opinion, or, as Solomon terms it, "follow a multitude to do evil;" but he ought to enquire and reflect how far the sentiments and actions of those who solicit his acquiescence correspond with his duty to God, society, and himself; he ought also to examine his own heart, and weigh the opinions he himself holds, in opposition to those he is thus called upon to subscribe to. And when his mind is once convinced, he ought to be decidedly resolute in maintaining his own way of thinking, and act upon it accordingly, in spite of every attempt to induce him to the contrary.

At your first entrance into the world you will, most probably, be assailed by the jeers and taunts of your companions; they will, in your hearing perhaps, laugh at religion, morality, and virtue: innocence they will make a joke of, and your modesty and diffidence will become the subjects of their laughter and ridicule.--All this you must expect, and the only chance you have to escape their poisonous contagion, is, by avoiding their company; or, if you cannot do that, by opposing them with their own weapons, and ridiculing their false opinions, and vicious practices, by retorting wit for wit, and raillery for raillery; shewing them
that

that you think for yourself, and are resolved to act for yourself too, independent of their low, pitiful, and mistaken ideas of things.

If, therefore, they solicit, and the bottle tempts; if business calls, or you dislike the conversation, or incline to go home; or whatever the call is, if it is reasonable, obey it. A man ought to be able to say---No, upon occasion, as well as a woman; and not to have a will of your own, renders you ridiculous, even to those very persons who govern you.

From whatever cause, then, your determination arises, take leave resolutely, but civilly; and you will find that a very few instances of steadiness on such occasions will secure you from future importunities.

And this decided manner of thinking and acting for yourself you must carry with you through life, in religion, business, company, and amusement, making your conscience the rule and guide of your decisions, and on all occasions following its unerring dictates, its gentle, still admonitions; carefully shunning and despising all false complaisance, and that too easy ductility of temper, of being led by other people's humours.

If your youthful companions are extravagant and foppish in their dress, enemies of sobriety, prodigal in their expences, riotous in their living, despisers of religion, breakers of the Sabbath, dishonest in their actions, negligent in business, and
addicted

addicted to pleasure, their example ought not only to warn you from imitating them, and to point out to you the folly of their proceedings, but should operate as an inducement to you to give them good advice, and endeavour to reclaim them ; and, if they refuse to listen to you, your duty requires you to abandon their company. -- Arm yourself, therefore, ingenuous youth! with a spirit of independence and magnanimity, that may place you out of the reach of being corrupted by the vicious, or ridiculed with impunity by the depraved ; to whom it is the greatest of gratifications to draw others, and especially the well-inclined, into the same course of life, to which they have themselves weakly and wickedly submitted, from the same reason or feeling that old bawds, who have themselves been seduced in early youth, are never so happy as when they can be the means of the seduction of young and innocent females ; conceiving, most probably, that the more there are like themselves, the less their fault will appear. ---He that, by force of arms, conquers realms and kingdoms, is a great man ; but he is the true hero who conquers himself, subdues his passions, and despises to be led ingloriously by others in the chains of vice, or basely dragged at the chariot-wheels of triumphant wickedness.

He that willingly becomes a slave to the humours and opinions of others, loses sight of the
dignity

dignity of his nature, and sinks gradually into that contempt which his servility deserves.

Examine, therefore, closely, what rank you hold in the creation, and for what purposes of life you are destined, and you will easily perceive that there is a superior dignity in the human form and constitution---that you are endowed with nobler powers, and, consequently, formed for a far more exalted and extensive purpose than the other animals around you---that by these powers you are allied to the intellectual world, entitled to higher honours, and a more refined happiness, than all the other creatures put together---that the peculiar excellency of your frame lies in the calm and undisturbed exercise of reason, a steady self-government, and an independent spirit of estimating the various objects of moral action which come within your notice, according to their true value and merit; and that, by this standard, you are taught to correct all those false notions of honour, grandeur, happiness, and pleasure, which those around you may have, ignorantly or weakly, taken up, without a sufficient enquiry into their propriety or justness: in short, you will learn to judge for yourself, and easily perceive, that *vice* is a violation of your nature, a real meanness, a degradation and fall from your true dignity; and that *virtue* is the voice of reason, the supreme law of your nature, as well as its highest ornament and perfection.

Reflect

Reflect only, for a moment, on the grateful emotions you feel in consequence of observing in others, or practising yourself, a decent, manly, generous conduct; the respect and veneration it draws, the confidence and elevation of mind that attends it, with the security and credit it procures in the way of business.

A youth animated with such principles will dare to take a higher aim in life, reverence his nature, be ashamed of what stains or degrades it, and especially of submitting to be the butt or tool of the vicious and unprincipled, or even countenancing their immoral proceedings: whereas he who thinks meanly of that nature which bears the stamp of the Deity, will be ever suspicious of others, and distrustful of himself---his conduct will creep after his groveling notions, and magnanimity and a laudable ambition can never flourish where their genuine seeds are thus suppressed.

Next to the maintaining this independence of spirit, I would strongly recommend it to you to persevere in that line of business in which you have been brought up, and not to quit it for another, without the most weighty and urgent reasons.

Be not given to change. ST. PAUL.

It is too common a propensity in youth to be fond of change, and even people in the more advanced periods of life are not free from the failing, a failing which *Horace* very justly and happily

happily ridicules in his satire, beginning---

“ Qui fit Mæcenas, ut suo sorte nemo contentus vivat ? ”

“ How happens it, Mæcenas, that no man lives satisfied with his own condition ? ”

observing, that the various classes of men envy each other's occupation and lot, and prefer any to their own---while all are mistaken, and conceive false notions of their neighbour's happiness.

It is very proper that youth should, in some degree, be allowed to chuse a trade or profession for themselves, subject to the advice and ultimate decision of their parents or friends ; but, when once they have made that choice, they should unremittingly devote their attention to acquire the proper knowledge of it, and unalterably persevere in the exercise of it, except the most cogent reasons should occur to induce them to a change.

There are very few trades or professions which can be thoroughly learned without serving a long apprenticeship to them, and there are fewer still which can be exercised, at once, without some previous insight and information being gained respecting them. If, therefore, a youth has devoted seven or eight years of the most precious period of life to the attainment of one particular business, by going into another he loses all that time, and has to begin his arduous task afresh, under every disadvantage of change of connexion, views, and habits, not to mention that decrease

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of

of ardour and spirit which disappointed hopes of success naturally occasion.

I write on this subject from the severest experience.--- Brought up in the academical line, I became disgusted with it, and studied to qualify myself for the pulpit; but, after having proceeded so far in the business as to have gone through a year's probation before the presbytery of the *Scots* church in London, and being even on the point of receiving my licence to preach, I was ill-advised enough to alter my plan, and go into a public-office, where having spent seven years to no other purpose than to get into debt, I successively tried various other plans of life, and, failing in them all, am now at forty years of age just where I was at twenty, with all the disadvantages of loss of connexion, friends, and every thing else, except fortitude and a patient evenness of spirits, which still enable me to struggle with adversity, and exert myself to regain my lost ground in life, by making the proper use of that experience which has cost me so dear.

It is no uncommon thing to observe the tradesman envy the soldier, while the poor worn-out veteran officer eagerly longs for the fancied repose and comforts of the former.---The merchant, disgusted with commerce and its risques, imagines happiness in the fame of some renowned commander of a fleet, without considering the dangers, the inconveniencies, and miscarriages he is subject to; while

while the admiral, tossed about in storm and tempest, sometimes wet to his skin, and on the brink of destruction both from the weather and the enemy, envies the merchant who can sleep secure in his bed ; and, though his cargoes go to the bottom, is still in security himself.---On the same fickle grounds, as *Horace* wittily describes it, the lawyer would wish to become a farmer, and his client (the farmer) a lawyer ; and how often do we hear the inhabitants of a metropolis express their sense of the happiness of a country life and a shepherd's employment, while the poor hind, exposed to the inclemencies of wind and weather, curses his fate, and thinks himself the most wretched of men.

From hence we may infer, that every man is more or less happy in that situation of life in which he has been brought up, and to which Providence seems to have destined him, and that very little would be got, in general, by a change.---It ought also to teach us to be contented with the lot assigned us, and to consider with *Pope*---

“ That whatever is, is right.”

If, however, urgent and imperious, or even favourable, circumstances should arise to induce you to change your trade or profession, you should, previously, well consider your abilities, habits, and turn of mind, and how far they will assist or impede you upon the occasion : for instance, if you have been brought up in the sober,

regular, and peaceful line of trade, or any of the learned professions, and you should take it into your head to accept a commission in the army, or a purser's warrant in the navy, how would the idle, dissipated, debauched life, and continually shifting quarters of the former, or the noise, confusion, swearing, inconveniencies, and dangers of a sea-life, agree with your virtuous and refined ideas, and delicate temperate habits? These are points that ought to be well considered and weighed before the change is made.

I lately tried a sea-life myself, and went out under the command of a nobleman, who had appointed me to a respectable situation in his ship, and promised me his interest to advance me. I fitted myself out at the expence of 100*l*. and embarked with pleasing hopes:---but, alas! I had not reflected that I was unaccustomed to the way of life; was no longer young, and able to bear the fatigue of being tossed about in a tempestuous sea, and going through the weakening effects of a violent sickness; or of being confined within the narrow compass of a ship, subject to have my more refined feelings hurt and distracted with noise, confusion, blasphemy, and obscenity, or my eyes shocked with the scenes of drunkenness, and necessary corporal punishment that too frequently occur in that situation.---The consequence was, that, being extremely ill, I gave
up

up my warrant; and returned home, quite cured of the *mania* of making a fortune by prize-money.

In short, it will always be found that a man is only fittest for the particular line in which he has been originally brought up, and that any deviation from it will hardly ever be attended with success.

In commerce, however, or even in retail trade, it will sometimes happen, that a man may deal in various commodities and articles, and yet be a judge of them all, or, if he is not, can employ an experienced broker to judge for him; and, possessing a capital to turn himself in any branch of commerce, there is no inconvenience or danger attends that kind of change; but the great danger is, where, having been brought up for the church, you take to the sword; or, having studied for the law, you aim at becoming a physician; or, having been educated for a teacher of others, you embark in a new profession, and must be again taught yourself, before you can exercise that new profession: neither, with propriety, can a mechanic become a horse-dealer, or a shopkeeper a theatrical performer;---in every change of this nature there is much risque, danger, and loss of time; and the habits acquired in the one are probably prejudicial to you in the exercise of the other.---Indeed there are very few instances where these changes have been attended with the expected success, and fewer still, where a man has patiently persevered

in his original occupation, and has not in the end succeeded.

If any circumstance can tend to invalidate or throw doubt upon this proposition, it is the difficulty and uncertainty of the present critical times, when men without fortune hardly know what to aim at, or how to turn themselves; and those who have money, are afraid to risque it, from the uncertainty of commerce; but, even under that disadvantage, I think the doctrine of steady adherence to your original trade or profession still holds good, and it cannot but be strongly recommended accordingly.

CHAP. VI.

SECT. I.

Of Friendships, and the Choice of Friends---with some Observations on the bad Consequences of unlawful Connexions with the Female Sex.

A friend loveth at all times.

PROVERBS.

TRUE friendship is the balm of life, and, next to lawful love, the greatest happiness a man can meet with in the difficult journey of life.

The

The words *Friend* and *Companion* are terms often used to denote the same thing ; but no mistake can be greater. Many persons have variety of companions ; but how few, through their whole lives, ever meet with a real friend ! The characteristics of a true friend are these:---He must be a person in whom you can place the most unlimited confidence, and to whom you can with safety and pleasure disclose the inmost secrets of your heart. You must be able to rely as certainly upon him as upon yourself in the transaction of any business that he undertakes for you: he must neither be jealous, suspicious, envious, nor distrustful. He must take a strong interest and sincere concern in your health, happiness, and success in life. In prosperity and adversity he must still be constant ; your joys and sorrows must be his ; your pleasures and amusements, the same:---his influence, time, and purse, must be at your command ; and, to sum up the whole, even his life, if necessary, must be risked to rescue you from danger ; in short, he must be a second self.

It is that mutual confidence, esteem, reciprocity of good offices, and the happiness experienced in each other's society, founded upon virtuous principles, which constitute the true value, advantages, and consolations of friendship, rendering it, perhaps, the greatest blessing here below.

But remember, ingenuous youth! there can exist no true or sincere friendship among the wicked. There, if a friendship is attempted to be formed, dark suspicion, mistrust, jealousy, self-interest, and envy, will soon poison its springs, and confusion in every transaction ensue, till anger, malice, and violence, at length dissolve the flimsy cobweb tie.

As there is no peace to the wicked (saith your God), and they are like the troubled sea which cannot rest, so, BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners; i. e. who neither forms any connexion with them, or puts himself in the way of their company. For where men's mutual transactions are vicious, dishonest, and incapable of bearing the light, all those concerned in them being criminal, and their bad principles known to each other, there cannot exist any true confidence, therefore suspicion and distrust must naturally follow; and every one, aiming at who shall secure the greatest share of the fruits of their villany to himself, will make no hesitation to cheat his associates, and even be the means of hanging them, at last, for his own safety, as we see it a hundred times in the year exemplified in those who turn king's evidence to convict their companions.---This is a plain and convincing argument, that there can neither be friendship or safety with the wicked; and, though we have
a vulgar

a vulgar proverb, which would seem to assure us that there is "honour even among thieves," yet I very much doubt the truth of it; indeed, I think it is not founded upon reason or common sense; for he that will rob a stranger will rob his companion; and we hear of many instances where plunderers have *murdered* their associates, that they might keep the whole booty for themselves.

It is for that very reason, that (though not immediately belonging to this division of the work) I most earnestly caution you, in this place, against forming any unlawful female connexion; for the same principle directs the conduct of a woman in keeping, as that of a bad man with whom you have formed an unlawful connexion in an iniquitous business. She will consider it as no injustice to wheedle you out of all she can, and then rob you of the rest, when she thinks you have nothing more to give her;---nor can you have recourse to law to recover your property, because your actions are in themselves *contrary* to law, and having illicitly cohabited with her, it will be very difficult to prove that she actually robbed you; for in such cases magistrates will always lean to the woman's side, and, if they can, suffer the man who has acted such an immoral part to pay for his folly.---The fear of exposure will prevent you from pursuing the business too far, and you must quietly put up with your loss.

But

But this is not all : if you have been weak enough to entrust such a woman with the secret of your affairs, the names of your connexions and friends, she will not hesitate to disclose every thing to the latter, and, impudently making her own story good, ruin you in their eyes, and then unfeelingly make a laughing-stock of you. Nay, if you have put yourself in her power, she will even be the most active in bringing you to justice, and to an untimely end, to screen herself from being supposed to have countenanced or participated in your crimes or the fruits of your roguery, though she may herself have been the principal instigator of them.

If you doubt the truth of this, read the tragedy of GEORGE BARNWELL, and you will not find my picture too high-coloured ; for, I assure you, I have drawn it from the life, and from facts which are at this moment within my own observation in a similar case.

If, therefore, ingenuous youth ! you form a friendship, let it be with the virtuous and good only ; or, if you place your happiness in a female connexion, let the object be chaste and worthy, and *marriage* cement the bond ; for, be assured, once more, there is no happiness or safety with the bad of either sex ; and when enmity is once roused, of the two, the female will carry it to the greatest lengths ; so that it is a prostitution of the word *love* to apply it to an unlawful connexion.

But

But to return to the subject of friendship: it is proper that you should know, ingenuous youth! how far its sincerity and influence is, in the present day, to be reckoned upon. Ancient stories, indeed, talk of friends who mutually contended which should *die* for the other; and *Grecian* writers have not been sparing in trumpeting forth their praises; but, even from their manner of celebrating these heroes in friendship, it is very evident that such examples were extremely rare; our records, at least, shew none such. The love of interest seems to be the reigning spirit in our bosoms; but wherever this pure and delicate union is to be attempted, "*meum & tuum*", i. e. "mine and your's," ought to be words utterly unknown.

Friendship, therefore, in the strict meaning of the word, is not very often the growth of our climate; and, according to the idea we entertain of it, is confined within very narrow bounds. For instance, I may have lived for a number of years in the strictest habit of intimacy with a particular man; we may have adventured in the same business, shared in the same pleasures, interchanged continual good offices, and treated one another with an unrestrained confidence; but on these conditions---that nothing should be required, on either side, to the prejudice of our darling self-interest; that obligations should be exactly balanced; and that, on the least rupture, we should mutually be at liberty to complain of each other's

other's ingratitude. From which you are to understand, that, in general, our very friendships are but a *barter* of services and civilities, and are not so much calculated to gratify the honest undesigning instincts of the heart, as for schemes to appear to be practising disinterested friendship, while at the same time we are contriving snares to re-demand our own with usury, by receiving more than we give.

This being the foundation of modern intimacies, you cannot be too wary in the *choice* of him whom you would wish to form a friendship with, nor suffer your affections to be so far engaged as to be wholly at his devotion. It is dangerous trusting one's happiness in another person's keeping; or to be without the power to refuse what may be your ruin to grant. But, if ever the appearance of wisdom, integrity, and every other virtue, should lead you to cultivate a more than ordinary friendship, never profess more than you design to make good, and, when you oblige, let it be freely, politely, and without the mercenary view of a rigid equivalent. Never put your friend to the pain of soliciting a kindness, when you know he wants it; but spare his delicacy, and thus shew him that you are happy in having an opportunity of serving him; but in this, as in all other matters, some discretion must be observed. As you ought never to apply to another for what would endanger his fortune, and, of course, ruin
his

his family, so never be induced, on any consideration, to run the same risque yourself. Whatever interest you can make, whatever time you can devote, or whatever ready-money you can spare, for the advantage of your friend, is nobly disposed of; and never upbraid him, even if he should prove ungrateful, but preserve your fortune safe, to assist him effectually, if he should happen to fail, and want it more pressingly; for, if he is embarrassed in his pecuniary affairs, your money would only, perhaps, go to stop his creditors' clamours for a time.

SECT. 2.

Of unlawful Love, Seduction, and early Marriage.

For her house inclineth unto death, and her paths unto the dead.

PROVERBS.

HOWEVER modesty and chastity may, in this licentious age, be considered as ornaments peculiar to the female sex only, and the breach of them consequently excusable in the men, in whom courage is supposed to be the corresponding virtue with chastity in the women, yet, be not deceived, ingenious youth! by this seemingly plausible but fallacious opinion. It is a perfectly false notion, that, because the male sex, from their superiority of mental

mental powers, and their being constituted by the Creator heads over the woman and rulers of their household, seem destined by Nature to make the first advances of virtuous and honourable courtship to the more delicate females, they should be suffered to give into extremes, and lose sight of that amiable modesty and chaste purity of body and mind which must be equally ornamental and valuable in either sex.

It is this false idea that first paves the way for the relinquishment of that native modesty which is so peculiarly pleasing in male as well as in female youth, and which it generally costs the ingenuous a great deal to shake off, even after the repeated attacks and raileries of their companions have made some progress in undermining their good principles, and their evil communications have gone some length in corrupting the heart.

It is in this mistaken opinion that rakes find an apology for their impudence, and the less precise ladies an excuse for it; but from whence the propriety of the notion can be deduced, it would, I believe, be very difficult to shew. It cannot be from scripture, for there, as in the case of *Joseph* in particular, it is often strongly and plainly contradicted: "How, then! (says the chaste youth, the future lord of Egypt, when tempted by his master's wife) can I do this *great* wickedness, and sin against God?"---It cannot be from reason, for reason must naturally inform

form us, that what is amiable and praise-worthy in the one sex must be so in the other:---we must, therefore, attribute the prevalence of this wrong notion to custom founded upon the devices of profligate and designing men, who would thus indirectly despoil even the youth of their own sex of its most amiable ornament, in order to make their own impudence and effrontery the less conspicuous:---I need not add, that the consequences of this delusive notion are proportionably more pernicious to the female sex.

The proper tendency of all right education is to mend the morals, improve the mind, and regulate the heart; to correct bad and instil only good principles---among which, those of modesty and chastity are as necessary in male as in female education; and they ought to be more attended to than they usually are; the rather, as young men, just entering into the world, and being in a manner their own masters, are more exposed to the loss of them, from the corrupting influence of vicious companions, than females, who are, perhaps, constantly under the eye of their parents or friends, and whose natural dispositions, improved by a delicate and refined education, may have a stronger tendency to that virtue,

It is to this mistaken notion that male youth are indebted for the facility with which, at their outset in life, they prematurely form those criminal female connexions, which, if persisted in, are

are always sure to end, sooner or later, in their inevitable destruction; and it is for this reason that I am a decided advocate for *early marriage*; fortune, and the increase of connexion, being but trifles in comparison to the preservation of health, and the happiness, peace, and energy of the soul, all of which the fatal effects of illicit love tend to destroy. But if, in opposition to this, the inexperience of youth, and the want of a competent means of subsistence, should be urged, observe what the wisest and most experienced man that ever lived has said upon the subject:---“Rejoice, my son, with the wife of *thy youth*,” &c. Here the terms, “*thy youth*”, are sufficiently expressive of early marriage being the duty of youth, not to mention the recommendation of it in the single word “rejoice.”

But, in addition to this, St. Paul also observes, in recommendation of marriage, “that it is better to marry than to burn;” and I believe it will easily be granted, that in early youth the passions are the warmest. I may also, with propriety, observe, that Solomon in his writings has taken the most frequent opportunities of warning youth against all commerce with the abandoned part of the sex, minutely entering into the description of their alluring ways, and the fatal effects of being seduced by them.

He was a man of the world, and, in the search after happiness, had tried every pleasure and
amusement

amusement that money could procure, or ingenuity devise; but his experience proved them all to be vain and unsatisfactory; nor is there any one vice that he so strenuously and earnestly endeavours to guard youth against, as that of unlawful love and criminal connexion with lewd women.

“To deliver thee (says the royal moralist) from the strange woman; even from the stranger which flattereth with her words:

“Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

“For her house inclineth unto death, and her paths unto the dead.

“None that go unto her return again, neither take they hold of the paths of life.

“For the lips of a strange woman drop as an honey-comb, and her mouth is smoother than oil.

“But her end is bitter as wormwood; sharp as a two-edged sword.

“Her feet go down to death: her steps take hold on hell.

“Hear me now, therefore, O ye children, and depart not from the words of my mouth.

“Remove thy way far from her, and come not nigh the door of her house;

“Lest thou give thine honor unto others, and thy years unto the cruel:

“Lest strangers be filled with thy wealth, and thy labour be in the house of a stranger.

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“And

“ And thou mourn at the last, when thy flesh and thy body are consumed;

“ And say, how have I hated instruction, and my heart despised reproof?”

As a finished picture of the folly of young men in courting any acquaintance with prostitutes, and a just representation of the art and cunning the latter practise to inveigle the simple into their snares, I refer you to the 7th chapter of Proverbs, beginning at the 6th verse; which description, well adapted even to modern times, the ancient royal moralist concludes in these words:

“ With her much fair speech she caused him to yield; with the flattering of her lips she forced him.

“ He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks:

“ Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

“ Let not thine heart, therefore, incline to her ways; go not astray in her paths.

“ For she hath cast down many wounded; yea, many strong men have been slain by her.

“ Her house is the way to hell, going down to the chambers of death.”

The fatal effects of promiscuous commerce with abandoned women, are, disease of body, loss of strength, debility of mind, disinclination to business.

ness, corruption of morals, depravity of heart, private disgrace, public contempt, the forfeiture of virtuous and amiable female society; poverty, distress, remorse, and ruin!

For by means of a whorish woman, a man is brought to a piece of bread.

PROVERBS.

But the danger and bad consequences of male youth shaking off their native modesty, and giving a loose to their unchaste desires, are not confined simply to unlawful commerce with the most abandoned of the sex, but they reach still further; and, from the disgust naturally arising after a time from such vile connexions, INNOCENCE itself must be assailed and corrupted, to please the palled appetite of the licentious, shameless, and unprincipled youth: hence the arts of *seduction*, under the mask of honourable love, are played off upon the credulous, unsuspecting female, who, from the dictates of nature, unrestrained by the prudence which every virtuous woman should observe in such cases, is induced to listen to the deceitful tale, till at length, when too late, she finds herself undone.

Remember, then, ingenuous youth! that you are, above all things, to detest and avoid SEDUCTION, the foulest and most irreparable of all crimes, short of murder itself: indeed, the latter would, in many cases, be less cruel to the sufferer than the effects of the former; and though the law, according to our constitution, cannot reach it,

yet remorse of conscience, and the Divine justice, will be sure, sooner or later, to supply the deficiency---a deficiency which is astonishing to be found in any well digested code of laws.

: In order the more effectually to deter you from the attempt even at seduction, I shall lay before you some arguments, strongly supported by living instances of the fatal effects of it, referring it to your own reason to determine the force of them, and to decide now, in early youth, upon the part you will take, in avoiding yourself, and discountenancing in others, the commission of this cruel, irreparable, and unprincipled crime.

1. SEDUCTION is the more shocking, as it is an injury that cannot be fully repaired or compensated for, without marrying the party before her shame becomes known; but seducers, in general, are too far gone in hardened wickedness, willingly to make such a reparation with a good grace.

2. The poor object seduced, immediately upon her disgrace being made known, loses what money cannot buy, what rubies cannot purchase---her honour, character, happiness, peace, friends, support, and every thing else that is valuable or desirable in life---never, never to be regained.

3. The unhappy offsprings of seduction are brought into the world in shame; probably disowned by their parents, and without relations, friends, or family connexions, to promote their success in life: they stand alone in society; uncounte-

countenanced, unassisted, and dishonoured ; deprived, by law, of the right of inheritance, or of recovering their father's property if he should die intestate. Thus the case of illegitimate children is peculiarly hard, and their rise in business rendered almost impossible ; which circumstance alone, to a feeling mind, ought to be a sufficient argument to check the slightest idea of seduction, or unlawful love, and check hell-born lust in its wild, its cruel career.

4. The injury done to society, by eventually throwing upon the town the poor victims of seduction, is another strong argument against the practice of it ; for it is not, perhaps, going too far to say, that one half of the poor abandoned wretches who walk the streets, or haunt the taverns, were originally robbed of their innocence by some cruel seducer's arts ; and, by degrees, further corrupted and depraved by vicious men, and the abandoned of their own sex, till, reduced by severe distress and pinching want to this their last resource, they become, in *their* turns, the assiduous seducers of young men---the corrupters of their morals and integrity, the destroyers of their health, the plunderers of their purse, and, probably, the means of bringing them to an untimely end ; and, perhaps, rapidly hastening the perdition of their souls : thus doing society the worst of injuries, by depraving its male youth ;

and, when too old to practise that, assisting in the seduction of female youth.

5. The children, also, of seduction, are, in general, thrown a burden upon society, and virtuous individuals obliged, perhaps, to contribute, from their necessities, for the support of the deserted offspring of vice. Thus, the crime of seduction is a great injustice to society, in this view of the matter.

6. The bad example set to others, and the heinousness of the sin in the sight of the Creator, who, by the law of Moses, made the punishment of this crime compulsory marriage on the part of the man, besides paying fifty shekels of silver to the virgin's father, and being precluded from ever divorcing her, are also very strong arguments against the commission of it ; not to mention the pungency of that remorse which every seducer most certainly feels, sooner or later, for the misery and ruin brought upon the objects of his lust, and their unhappy, wretched offspring.

I am, at this moment, acquainted with a man of good education, obtained by his having been put an apprentice, or rather made a drudge, to a schoolmaster, five hundred miles from his father's home, in order to get him out of the way. His mother was the victim, and he was the fruit of seduction ;---she died abroad in his infancy, at many thousand miles distance from him and her friends, who were highly respectable in life, having
withdrawn

withdrawn from her country, and married in the West Indies.

This man is without a parent to bless him (though his father yet lives), or a relation to claim kindred with, except four or five poor wretches, victims, like himself, to the promiscuous illicit amours of a cruel and unjust father, who, instead of endeavouring to console him and them for their reproach, *married* at an age, when interest, and not love, guided his choice, and when the smallest reflection must have informed him, that, at the same time, seven or eight poor deserted children, and their seduced mothers, had a right to look up to him for support and consolation amidst those frowns and reproaches of the world, which his vice and injustice necessarily entailed upon them, though innocent. He has several children alive by his wife, who were all brought up genteelly and tenderly at home, have been well placed out in life, and are likely to be provided for at his death, leaving his illegitimate offspring to shift for themselves, and to lament, in vain, their father's cruelty.

This, ingenuous youth ! is not romance ; but a fact known to myself, and solemnly averred. I shall not, however, stop here ; but I must, with an awful warning voice, proclaim to you, and all the rising generation, that "The sins of the fathers are visited upon the children, unto the third and fourth generation"---by hereditary diseases, or

debility and weakness, arising from the mother's injured feelings, shame, and fear of exposure; by the want of those proper necessities which legitimate children are entitled to; by the want of education, connexions, parental countenance, or assistance.

If you do not comprehend this, I will explain it to you by examples, which are no less singular than real.

Of five brothers and sisters the above-mentioned person had, all the fruits of the before described unlawful love, this, to my knowledge, has been their fate:---he was the eldest himself, and has, through life, been pursued by misfortune, sorrow, reproach, disappointment, and distress---weak in constitution, and debilitated in mind.

The next, a brother, brought up to the sea, equally weakly and unsuccessful, fell over the gang-way of his ship, in a gale of wind, and was drowned, in the West-Indies; thus meeting an untimely death, far from his native land.

The third, a sister, lost the use of one leg, and in poverty and distress consumes her days.

The fourth, a sister, though young, by a paralytic stroke, lost the use of her limbs, and became a burden to strangers; and is either so still, or dead.

The fifth, a brother, sent on board an Indiaman against his will, ran away from her at St. Helena,
and

and was never heard of for many years ; but is now, I believe, a common sailor in the navy.

There are others, but *not one* has lived to do good, or to be a credit to the father, who is of a respectable profession, and a man of considerable landed property ; and what is perhaps still more remarkable, and a strong argument in favour of lawful love, all his legitimate children are alive, healthy, and doing well in life. If such a story as this does not touch your youthful heart, and make a strong and lasting impression upon it, nothing can ; because I think it cannot well be equalled, and for its truth, I can pledge myself.—May it sink deep into your mind ; and remember, whenever you think of it, that unlawful love, whether seductive on the part of the father, or mutual with the mother's consent, is sure to produce misery to themselves, and disgrace, as well as poverty and distress, to their spurious but perfectly innocent offspring.

May the tears which those of the above children, still living, the innocent suffering victims of their father's vices, now shed, be a warning to you to avoid giving existence to an illegitimate offspring, who may live, if not to curse you, at least to reproach you, in the bitterness of their souls, when contempt, poverty, and sickness, overtake them. Long tossed about myself in the tempest of life, I have in some measure, at length, gained the shore ; and standing alone, as it were,
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in the midst of the crowd, with contentment I review the dangers and perils I have gone through; hoping, from my experience, to be of service to those who have not yet embarked on their uncertain voyage.

Rely upon me, therefore, ingenuous youth! when I confidently assure you, that lawful love alone is productive of real happiness; that virtuous love is the greatest bliss below, to those who marry prudently, and have not previously debauched their bodies, or depraved their minds,* before they enter into that holy state, ordained by GOD himself; that early self-denial and abstinence from unlawful love will more than double the enjoyment of the marriage life; and that the strength of the body, and the faculties of the mind, will thereby be preserved in their fullest vigour and perfection, which an early indulgence of *criminal* passion has the very opposite tendency to.

However, therefore, you may sometimes hear marriage lightly spoken of by abandoned men (and by such only can it be despised), rest assured, ingenuous youth! that love founded upon any other basis than that necessary and sacred compact, is *sin*, and will most certainly produce misery and wretchedness---not happiness. Marry, therefore, early; and avoid all commerce with the sex, till you do marry. If you are rich, or have a competency, you need not hesitate about it;

* I would particularly recommend every grown youth at school to read *Dr. Brodum's* address to young men.

and

and if you live by your daily labour, it will not make you the poorer.

It is a false maxim, and a mistaken notion, to think of waiting till the prime of life, or till you are even 30 years of age, and have acquired a mediocrity of fortune; for, by that time, the natural keen edge of desire is, perhaps, blunted by illicit connexion, or the anxieties of business, and you marry for interest, not love: or if you even marry for love, you are, perhaps, eight or ten years beyond the proper period which Nature seems to have designed for the purpose; though worldly men, wiser than Nature, pretend, by their apparently prudential but certainly in the end hurtful maxims, to restrain her operations, and, for a time, to defeat the command of the Creator---“Increase and multiply:” yet these men will probably think it no sin (while they are waiting till thirty, to gain experience, and to advance their interests in the world, in hopes of marrying to advantage, as they call it) to seduce the innocent virgin, or hold unlawful commerce with abandoned women, and thus assist in peopling the world with a race of the poor, innocent, unprotected, and unprovided for, victims of their lust, their self-interest, and their fallacious opinions.

In marrying, some regard ought certainly to be paid to the situation of the youthful parties, as to property, employment, and connexion: the difficulties and dearness of the times ought also to be a little considered; but where there is any tolera-

tolerable prospect of providing for a family by personal industry, soon after *twenty-one* years of age, ingenuous youth ! whether rich or poor, and rather than once form a criminal female connexion, MARRY ; in either case, God will most assuredly bless you. The mere out-door pocket expences of a single man are frequently more, in the year, than it would take to maintain a wife and one child. I believe I may venture safely to assert, that, had I myself married at twenty-one years of age, I should never have got into debt, or launched into that extravagance which, as a single man, I was unfortunately led to do, and which grew into a habit with me, till it became too strong to master, and could only be cured by severe experience.

Is it not a common saying, even among men of the world, that, where there is a large family, Providence blesses and provides for them ? The Creator seems, in general, to reward the obedience to his great command, by this proof of his approbation. Assisted by the blessing of God, the success probably arises from hence---that, from the consideration of a large family, the father's diligence in business and economy is redoubled, his attention more seriously devoted to provide for the means of their support, and his mind, by degrees, thus weaned from unnecessary expences and idle amusements, bends all its energies to the exertions of industry ; besides which, men have

generally sentiment and feeling enough to take a pleasure in encouraging those who have large families, in preference to those who have none: in fact, the father of a large family has a strong claim upon public countenance and individual support.

You will hear the above saying in almost every one's mouth, and repeated a thousand times in the year; and yet these very people will probably be the first to dissuade the young from marrying till they are thirty, or upwards.

From long observation in the world, I consider the maxim as false, sinful, and unnatural; injurious to the health, happiness, morals, and prosperity of youth, as opening a door to unlawful, dangerous, and expensive connexions with the sex; hurtful to religion, from the incompatibility of such criminal intercourse with its pure and sacred dictates, and the good example which all should set to the young; pernicious to society, as it tends to weaken the natural modesty, and ingenuous principles of youth; to deprave their minds, corrupt their morals, and undermine their integrity, by hazarding it in the prosecution of such expensive, and seemingly pleasing, but destructive indulgences.

Those connexions of love and friendship, which are formed at an early period of life (I do not mean, however, *before* twenty-one years of age),

age), are always the strongest, and the most lasting; because, young minds are then more permanently and finely susceptible of the tender passions: their affections have not been previously depraved by unlawful commerce with loose women, their bodies weakened by disease, or their minds sullied by remorse, nor their friendship cooled or weakened by the cares, anxieties, and sorrows of more advanced life. Besides, passion, or natural desire, being then at its height, that period is the most dangerous to virtue, and, therefore, marriage is the surest remedy against its bad effects.

It is a perfectly mistaken notion, that reformed rakes make the best husbands: and this delusive maxim has been the ruin of thousands of well-inclined young men. It is ignorance and folly in the ladies to countenance or encourage it: it is their mere hearsay experience, or the poisonous rant of absurd novels and romances, that dictates their assent to the fallacious notion.---Beware, therefore, ingenuous youth! of those seductive principles, which they themselves too often find, to their cost, to be actually false, criminal, and ill grounded; *can the Leopard change his spots, or the Ethiopian his colour?*---then may the rake change his vicious and abandoned courses. More female victims have fallen sacrifices to this delusive idea, than to actual and direct attempts at seduction, by less

less debauched men. Countenance the maxim no longer, therefore, ye daughters of Britain! It is time to undeceive yourselves, and think very differently.

It is certain, ingenuous youth! that from twenty-one to thirty years of age is the most valuable period of life, and ought to be applied with all diligence to the purposes of industry and the establishment of a family. Perhaps you may never live to see thirty; and why, then, should you run the risque of defeating one great end and duty of your being, as well as deprive yourself of nine years of probable happiness.

Let the times be what they will, take your chance, and marry early; lest, by promiscuous commerce with the abandoned, you become diseased in body, and incapable of relishing happiness in the society of a virtuous wife; for that debauched species of intercourse blunts and vitiates the finer feelings of the mind; by degrees, leads a man to entertain false notions of the sex; and, imagining that all women are the same, or, with POPE, unjustly conceiving them to be *all rakes at heart*, marriage is at length despised and avoided till age creeps upon him, and he is left alone in the world to mourn his folly, without a wife to comfort, a child to bless, or a virtuous connexion to cheer him in his lonely hours -- his property, in the end, becoming a
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prey to strangers; and, in his weak or dying moments, a will perhaps forged, the better to secure it to them. Hence, it is evidently the duty and wisdom of youth to marry early, and to strengthen their ground in society by every possible tie of love, friendship, and relationship, that so their interests and affections, being thus closely interwoven with those of the former, they may never live to be deserted or forsaken, see their property go to strangers, or die without a connexion to lament their loss. By delaying marriage till late in life, or even to its prime, inequality of years, opposite tempers and pursuits, different habits and views, are probably the result; and in the end conduce more to adultery, or infidelity to the nuptial bed, than any other circumstance: ---and let it never be forgotten that the diseases of the debauched father are sure to be visited or entailed upon his offspring, and their health, comeliness, and vigour, deficient in proportion to the previous indulgence of his vices.

To those who have married early, and whose love and attachment have increased with their years, their struggles in the tempest of life, and the number of their offspring, every one of which is an additional pledge of affection in the parents, and a continued source of pleasing amusement in those vacant hours, which the unmarried know not how to pass without expence, and wandering from home in quest of company and amusement,

---how

--how sweet the reflections of the evening of life !
---Surrounded by their children, their gradual and unpremature decay conducts them, by gentle degrees, to the peaceful grave,---to the world of spirits, where, disencumbered of corporeal existence, they live free as the air; perpetuate their more sublimed affections to all eternity; and are, perhaps, in due time, joined in the regions of bliss by the spirits of their descendants made perfect, who, after their example, lived well, and of course attained the same everlasting rest ! Oh ! blessed thought!---we shall, then, surely meet again in Heaven those whom we loved with a sanctified and lawful affection here below : but, ye adulterers, fornicators, and whoremongers, it is decreed of you, in the records of Divine revelation, by HIM who is veracity itself, that, unless ye *bitterly* repent, ye shall not enter into the kingdom of Heaven, into the everlasting rest, promised to the chaste and good ; in whose minds alone that *spiritual* kingdom subsists, and must first begin to be formed here on earth (for it cannot after death, there being neither knowledge nor device in the grave); and which though at first small as the mustard seed, the most diminutive of all germs, will, in the progress of its growth, surpass the largest and most flourishing trees in size and productive utility; for God is a spirit, and his kingdom not of this world : may it quickly *come* in all our hearts !

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I repeat it, and I appeal to all who read this, that the chances of happiness, and even success, in the world, are ten to one in favour of early marriage; and that there is more real enjoyment in a domestic life than in splendid riot or affluent celibacy.

You owe, ingenuous youth! a duty and a respect to your parents to consult them; but you owe a greater to yourself and your God, who, by the mouth of his chosen son of wisdom, hath said, "Rejoice, my son, with the wife of thy youth.

"Let her be as the loving hind, and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

"And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?"

"For the ways of man are before the eyes of the LORD, and he pondereth all his goings."

At twenty-one, with spirits unbroken, morals undepraved, and body undiseased, with smiling Hope beckoning you to follow her, you will encounter life with cheerfulness, and though not with much experience, yet with innocence, virtue, and good intentions, which are equally strong safeguards; let these always be your defence and your shield. Your wife will share with you both your sorrows and your pleasures, and, by that participation, will weaken the force of the one and heighten

heighten the enjoyment of the other. Your mutual love for your offspring will induce you both to exert yourselves for their support; and, though it is a received proverb among men of the world, that "when poverty comes in at the door love flies out at the window," yet it will be found completely false, where there is true love; and you must learn to separate the opinions, customs, and devices of men from the ordinances of God. These are only suggestions on the grounds of happiness; for, if you are ambitious, interested, and of an unsettled disposition, early marriage will, perhaps, disappoint your views and roving inclinations: however, as to the two first, I do not see that it should prevent your indulging them.

But, to close this subject: whatever sin or folly you may unfortunately be guilty of, with respect to unlawful love, never *cohabit* with or *keep* a woman, as it is termed; and, above all, never marry a woman whom you have lived with (if you have been so weak and wicked as to do it), except she should have been first seduced by you, and, in other respects, possesses good and amiable qualities (then it is your undoubted duty); for a woman who has been accustomed to the trade of keeping, or cohabitation, will make the rest of your life bitter, miserable, and contemptible. If you should quarrel with her, she will expose and ruin you without ceremony, and even, perhaps, not

stop there, but aim at your life; for such women, when offended, are violent, implacable, and void of delicacy or shame. You will always suspect each other's good intentions; anger, malice, and revenge will follow; religion, virtue, and true pleasure, can never dwell with you. and you will play at cross purposes through life; for, where the fullest and most implicit confidence cannot be placed on both sides, there happiness can never subsist.

Such a wife will always look more to her own interest than your's, and take care of herself and her relations, let what will happen to you; and if, previous to your marriage, she had any children by other men, you must further injure and disgrace yourself by fathering and maintaining them, while they are, probably, taught by their mother to despise you, and fly in your face.

Neither religious satisfaction, nor pure worship, nor a holy life, can be expected under such circumstances; and what, therefore, must be the obvious and inevitable consequence, I leave to yourself to determine. I have previously urged all the arguments I am capable of, and, if they are not sufficient to deter you from the first approaches to vice, nothing but your own fatal experience will, at length, convince you, when it may be too late to recover yourself, and you *mourn* at the last, when your body and your flesh are consumed, and your soul destroyed!

Of

Of the Choice of a Wife.

As marriage is a duty we owe to Nature and the commonwealth, so it ought also to be strongly recommended, as the means of virtuous happiness to the young; though, at the same time, with respect to their individual easy passage through life, probably celibacy would be the most likely to ensure it; but, as the licentiousness of the age, the forward disposition of youth, and the increasing early indulgence of the passions, require some safe and lasting remedy, I consider marriage as the most natural and effectual.

If, therefore, ingenuous youth! you are inclined, at the proper period, to enter into this sacred engagement, you must look upon it as a point on which your whole happiness and prosperity are to depend, and make your choice with a becoming gravity and concern. I also exhort you, with equal earnestness, that if, from bad success or misconduct, your affairs should be embarrassed, not to make marriage an expedient to repair them,

I do not know a worse kind of hypocrisy than to draw in the innocent and unsuspecting, by false appearances, to make but one step from ease and affluence to all the disappointments, shame,

and misery of a broken fortune. If, therefore, you must sink, sink alone ; nor load yourself with the intolerable reflection, that you have undone a woman who trusted you, and entailed misery on your offspring, who may have reason to look upon you with abhorrence, for having cursed them with being.

Till, therefore, you are not only in a thriving way yourself, but have a tolerable fair prospect that marriage will at least be no encumbrance to your fortune, it may be as well to delay it for a while ; but recollecting, at the same time, with St. Paul, that “ it is better to marry than to burn ;” and that, rather than form any unlawful connexion with the sex, you had better run the risque of a virtuous, though not an affluent, matrimonial one.

The money received with a wife pays so high an interest, by the increase of family expences, that, in the end, the husband can hardly be said to be a gainer. Do not be deceived, therefore, by that bait, but build on your own foundation, and calculate your expences as if there was no such thing as a fortune to be depended upon at all ; which done, proceed in your choice on the following rational principles.

Let your wife be selected from a family not vain of their name, title, or antiquity ; those additions, on her side, being certain matter of future reflection, or insult, upon the defect in your's ; but remarkable for their simplicity of manners,

manners, and integrity of life. Let her own character be clear and spotless, and all her pride be founded on her innocence; for, however unjust it is, the blemishes of parents are a reproach to their children; nor can time wear it out, or merit itself efface the remembrance. Let her, also, be alike free from deformity and hereditary diseases; the one being always, and the other often, entailed on the breed, and handing down the effects of the father's indiscretion from generation to generation.

Of Beauty.

Neither fix your eye on a celebrated *Beauty*; it is a property hard to possess, and harder to secure. To such a wife, a husband is but an appendage; she will not only rule, but tyrannize; and the least demur to the most capricious of her humours will be attended with the keenest upbraidings and invectives; the most cordial repentance that she threw herself away on one so insensible of the honour he had received, and the most sincere resolutions to make herself amends the first opportunity: but do not, for these reasons, wholly despise harmony of shape or elegance of features. Women are termed the fair sex, and, therefore, some degree of beauty is supposed to be almost indispensable. No doubt,

it is the first object of desire, and what greatly contributes to continue it fresh and undecaying. It is, likewise, often seen to be derived from the mother to the child; and, therefore, as an accomplishment universally admired and coveted, to be esteemed worthy the caresses of the wise, as well as the pursuit of the libertine, for a prey.

Of good Nature

What we call *good nature* is another ingredient, of such importance in the matrimonial state, that, without it, the concord can never be complete, or the enjoyment sincere. On which account, it is allowable, and even expedient, to make some experiments beforehand on the temper that is to blend or ferment for life with your own. If you find it fickle and wavering, she will sometimes storm like *March*, and sometimes weep like *April*; not only with cause, but for want of it: if sluggish and insensible, her whole life will be a dead calm of insipidity, without joy for your prosperity, concern for your misfortunes, or spirit to assist in preventing the one, or forwarding the other. If testy and quarrelsome, you will cherish a wasp in your bosom, and feel its sting every other moment in your heart; or if morose and sullen, your home will be as melancholy as a charnel house, and you will be impatient for a funeral,

funeral, though almost indifferent whether her's or your own. But you must not be too scrupulously exact in this scrutiny; for there are none of these jewels without flaws, and the very best cure for their faults, is, to mend you own:—however, bad temper in the woman is poison to the happiness of a married life; and, if she had every other good quality in the world, it would be of no avail.

Of a good Manager.

This, however, bear always in mind,---that if she is not frugal, if she is not what is called *a good manager*, if she does not pique herself on the knowledge of domestic affairs, and laying out money to the best advantage, let her be ever so sweet-tempered, gracefully made, or elegantly accomplished, she is no wife for a tradesman, whatever she may be for a man of fortune; and all those other amiable talents will but just open so many doors to ruin. To draw equally, or pull together, as it is vulgarly termed, is the only true policy in matrimony; and nothing is more reasonable, than that, as one has the whole labour of getting the money, the other should make economy her principal study, in order to preserve it.

Of

Of Religious Dispositions.

It would also be advantageous to you, if your intended wife had rather a *religious turn* than otherwise. Her conduct will be the more exemplary, her life more rigidly exact, her authority more punctually respected by your servants; she will be less at leisure to follow, and less disposed to admire, the vanities that infatuate the rest of her sex. But, if her piety should degenerate into superstition or enthusiasm, she is, from that moment, a lost creature; either the domineering spirit of holy pride will turn your house into an inquisition, or the absurd terrors of a hurt imagination make it resemble the cell of a penitent convict.

Of Portion.

In the affair of *portion*, as, on the one hand, your conduct ought to be provident and wary, so, on the other, it ought to be genteel and noble. Nothing can be more sordid than to bargain for a wife as you would for a house, and advance or demur in your courtship as interest or your love prevail; and if the woman you are soliciting should betray too strong an
attach-

attachment to the same mercenary motives, be assured, she is too selfish to make either a firm friend, a decent wife, or a tender parent. Fly from such, therefore, the moment the Smithfield genius breaks out; but, do not fly to one who has nothing but beauty, or, if you please, affection, to recommend her. A handsome wife with an empty purse, is like a noble house without furniture---shewy, but useless; as an ugly one, with full pockets, resembles fat land in the fens---rich, but uninhabitable. Let an agreeable person, then, first invite your affections, good qualities fix them, and mutual interest bind the indissoluble knot.

Of the two, however, as reasonable happiness is the end of life, if your circumstances will bear it, rather please your fancy on one you like, than sacrifice your domestic peace to the possession of wealth, which you will never be able fully to enjoy. But, if the narrowness of your fortune will not allow you such an indulgence, tremble to think of the unavoidable consequences; for, if happiness does not consist in abundance, be assured, it generally flies from want; and, though the protestations of a constant and inextinguishable passion make a very good figure in poetry, they have very little relation to common sense. Besides, though many have flattered themselves, that, by taking a wife out of the poorer class of accomplished females, the
conde-

condescension, the obligation, would ensure a suitable return of gratitude and affection, yet there have been hundreds miserably disappointed. Few men's minds are strong enough to bear prosperity: is it a wonder, therefore, that it should turn a weak woman's brain, and that she should live, in point of figure, prodigality, and expence, not according to her own birth, fortune, or expectations, but your's? It is the novelty of her situation, and her having been unaccustomed to splendor, that will lead her to plunge deep into extravagance, where one to whom affluence is nothing new, would content herself with moderate expences.

Of Poor Relations.

However, if all this is not sufficient to deter you from such a choice, at least take care that she is not surrounded with *hungry relations*; for, if she is, they will crowd about you, and fasten upon you like horse-leeches; and, by the connivance, artifice, or importunity of your wife, either beg, borrow, or steal, your substance, till they have plucked you as bare as the jay in the fable.

You must also carefully observe that there is not a perfection, either of body or mind, to be met with in the inferior ranks of life, which is not as easily to be found in the higher ranks of females; and this is a certain fact,---that
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a great fortune does not give an adamantine quality to the heart: if an opportunity of introduction presents itself to you, she who has that advantage, and almost every other, may be won, by address and assiduity, in as short a time as she who is destitute of all. Therefore your chance for success and happiness are just as good in the higher ranks of life as the subordinate.

Of Courtship.

In order to win the female you may have fixed your choice upon, you must endeavour to render your courtship as pleasing and engaging to her as possible: in this case Nature is the best tutor, and the eloquence of unfeigned passion more persuasive than the artful expressions of the most accomplished orators. There is not, however, any thing more necessary than so to regulate the progress of this insinuating impulse, as to have it thoroughly at your command; for, if you give it too large a scope, instead of being master of it, it will be master of you; and you will, from that time, lay your weakness so open, and appear so manifestly in the power of your mistress, that the pleasure of tyrannizing will be irresistible, and she will exert her despotism to the utmost, only to gratify her own pride with the barbarous experiment.

Nor

Nor is this the only necessary caution you are to observe. As you are to keep, as much as possible, out of her power, so, on the contrary, you are to endeavour, as much as you can, to ensnare her into your's: to which end, it will be politic to make your visits always contribute to her pleasure. Never be seen but when you are in your gayest mood; be prepared with the most entertaining topics of conversation; be furnished with some slight, but welcome present: never stay till the spirit of the dialogue is exhausted; nay, sometimes, take your leave when she seems most desirous you should stay; nor ever mention *love* till you are, in a manner, certain she is not less ready and pleased to hear it than you are to mention it; and, even then, let it be so mixed with railery, that, in case you have deceived yourself in your conclusions, you may, without a blush, laugh off your own disappointment and her triumph together. If she indicates that you treat so serious an affair too lightly, and appears only displeased that you are no deeper enamoured, the transition is very easy to a more passionate deportment; and you may carry your point by arguments, assiduities, and services, though joke and humour failed.

Of your Wedding Day.

Do not distinguish your *wedding day* too ostentatiously, nor suffer it to pass away without proper marks of happiness and acknowledgment. Let it wear a sober smile, such as would become your bride and you for life; nor be convulsed with riotous laughter or indecorous mirth, that leave tears in the eyes, and heaviness in the heart, as soon as the fit is over.

Of Complaisance after Marriage.

Suffer me, likewise, to remind you, that, though most men marry, few live happily; which manifestly proves, that there is more art necessary to keep the affection alive than to procure its gratification.

But, as this is a point of the highest importance, let me advise you to study it as a science of life: for which purpose, never permit yourself to think cheaply of your wife, or neglect her because you are secure in possession. A delicate woman cannot but be grievously shocked to see the servile lover transferred at once into the tyrannical husband. Be assured, that there are very few steps between indifference, neglect, contempt, and aversion; and, therefore, if you have any respect for your

own

own repose, let your first transports be moderate; and, when over, do not so much as, with a look, betray either satiety or repentance; but let the same cheerfulness appear on your brow, the same tenderness in your eyes, the same obliging turn in your behaviour, and give her daily and hourly proofs, if possible, that she is as dear to you as ever. Above all things, never let her be led to suppose that it is a penance to you to stay at home, or that you prefer any company whatever to her's; but, on the contrary, let her share with you in all your pleasures, and find frequent opportunities to induce her to think that it will be her own fault if she is not the happiest woman in the world. By these means she will not only dread to lose your favour, but, from inclination and gratitude, endeavour to preserve it. Those husbands are fools who think to terrify their wives into subjection; for, whatever is yielded through compulsion will be resumed as soon as ever occasion offers; and those who restrain the unwilling, experience as much trouble to keep them in obedience, as pleasure in being obeyed. But, if ever this delightful calm should be ruffled by any little escape of peevishness or anger, do not widen the breach by bitter expressions, or give way to an obstinate sullenness that may prolong resentment till it becomes unappeasable. Where frailty is mutual, offences will be the same; and so should forbearance and forgiveness too: love, like charity,

charity, should cover a multitude of sins; and there is no room for malice in the heart which harbours that amiable guest. Interpret favourably, then, every incident that provokes your disgust: if obliged to complain, do it gently and dispassionately, and gladly receive the first acknowledgment as a very sufficient atonement; nor vainly and obstinately insist on her submitting first. Depend upon it, the most obstinate of the two is the most foolish; and it will be to your credit, that the odds of wisdom should be on your side. To say the truth, no woman would marry if she expected to be a slave, and there can be no freedom where there is no will: in all trifling matters, then, leave her to her own discretion; it will be of advantage to you on more important occasions, and she will cheerfully forbear interfering in your province, if she finds herself undisturbed in her own.

As to what remains, have but one table, one purse, and one bed; either separate, will be attended with separate interests; and there cannot be too many ties to strengthen an union, which, though intended to last for life, is of such a cobweb nature, as frequently to wear out before the honey-moon is over.

I shall conclude my observations on these domestic matters, by advising you to be modest in the furniture of your house, and not over luxurious in your bills of fare: let there be always

such plenty, that, if any accidental guest drop in, you need not blush at, or apologize for, the scantiness of his entertainment ; but let there be no superfluity at your own table, or waste at your servants'. Even when you entertain, which, in these times of difficulty, should be as seldom as possible, do not swell out the bill of one day to such an exorbitant size as to make a reduction of your expences necessary for a month to come ; but remember, that your whole life ought to be of a piece, and though you may entertain a lord, a tradesman must pay the expence : neither think it beneath you to be your own caterer ; it will save you many pounds at the year's end, and your kitchen will be much better supplied into the bargain.

A maxim of the same prudent nature, is, to go to market always with ready money ; for, whoever runs in debt for provisions, had better borrow at ten per cent. and will find it easier to balance his accompts.

To which may be added, that such idle profusion only excites envy in your inferiors, hatred in your equals, and indignation in your superiors ; who are, moreover, apt to think, that every extraordinary article in your bill of fare is made up for by an additional charge in their bills ; and, therefore, will be inclined, with a certain witty duke, to deal with one who hardly affords himself necessities, and dine with you.

Of the Education of your Children.

With respect to the education of your children, you cannot be too particular and conscientious : recollect the precepts here presented to you for the conduct of your future life, and you cannot be at a loss to render them wise, honest, and thriving men. First, take care of their health ; then their morals ; and, finally, of having them so instructed in general learning, as to enable them, with your assistance and advice, to make their way successfully through life. Under which last head, I recommend it to you, in the most earnest manner, not only to make them scholars, or even gentlemen, in case your fortune will afford the means, but men of business too : it is the surest way to preserve an estate when got, amass together money enough to purchase one, or keep the wolf of poverty from the door, in case of misfortunes. How many descendants of ancient citizens have we seen ruined by the neglect of this rule, who, introduced early into polite life, have been even ashamed of their origin, and would, if possible, have disowned their fathers, to whose industry and indulgence they were indebted for the very means of living idly and prodigally ; the only title they had to be ranked among the gentry !

SECT. 3.

*Of Respect, Gratitude, and Attention to Parents ;
Humanity and Kindness to Individuals , and
Love for our Country.*

Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee ! EXODUS.

I NEED not, I hope, inform you, ingenuous youth ! that the above is the *Fifth* of those *Ten Commandments* which your God himself, in the midst of awful thunder and lightning, delivered in charge from Mount *Sinai* to the ancestors of the Jews, his favourite people, to be by them observed and kept as the summary of his will and law.

The solemnity of this scene was, beyond expression, great ; for, with the thunder and lightning, there was also a thick cloud upon the Mount, and the voice of a trumpet exceedingly loud, so that all the people in the camp trembled, and were then brought forth by Moses to meet their God, standing at the nether part of the Mount : and Mount *Sinai* was altogether in a smoke, because the Lord descended upon it in fire ; and the smoke thereof ascended as the smoke of a furnace, and the whole Mount *quaked* greatly.

It was under such awful circumstances that God *spake* these words, that the adorable Creator himself

self deigned to communicate his orders to his astonished people ; and you may from hence form some judgment of the weight and importance thus attached to the particular commandment here quoted for your consideration, and which is further augmented by its being the *only one* of the ten accompanied with a promise, viz. “ That thy days may be long in the land,” &c.

It is in general observed, that undutiful children seldom succeed in life, or ever live to be respected and esteemed, and that their own offspring usually retaliate upon them double fold, for the sorrows they caused to their parents. *Absalom's* case, recorded in scripture, is a striking instance of the providential punishment of an undutiful and rebellious son ; for, as he was flying before the victorious army of his father David, headed by Joab, his hair caught in the branch of a tree, and he remained suspended till his pursuers came up and dispatched him, even at the risque of offending their King ; so much hurt were they at this instance of filial ingratitude !

The ignorance and weakness of the infant state requires that the influence of parents should be very powerful, in order to lay the mind more open to instruction and culture : therefore Nature hath wisely planted deep, in the tender frame, the principles of submission to parents, a proneness to imitation, and willingness to listen to the opinion and judgment of those whom we esteem wiser or

better than ourselves. Parental authority, therefore, is one of the best means for getting sure hold of the mind ; which, while that is in force, may be moulded into any shape, or tinged with any kind of discipline and manners : but when that is dissolved, scarcely any tie will bind, or check controul it. Persuasions and promises, terrors and bribes, will be equally insufficient ; instruction will not be listened to, nor examples regarded.

I have stated this to you, ingenuous youth ! to shew you that, without submission, respect, and obedience to parents, the business of rearing, educating, and forwarding the young in life, cannot be accomplished ; and that it is the child's own interest to comply with the wise intentions of Nature in this respect, and not to thwart them by any undutiful conduct to the authors, and, under God, the preservers, of his being.

But, whatever respect you owe to the authority of your parents in all matters of duty, the same deference is not required of you to their or any other authority that is merely human, in what relates to mere speculation, truth, or science. I acknowledge it is hard to separate them ; but it may, and ought, for very good reasons, to be done, because parents are sometimes given to a wrong way of thinking themselves, have not always the advantages of a good education or a sound judgment, and some are even unprincipled and viciously inclined : under these circumstances they

they are to be pitied, but not despised or ridiculed.

But, as I have before observed, in Sect. 3, of Chap. V. of this work, a blind respect to the authority, or an implicit reliance on the judgment, of others, should never be given way to by a grown youth, who is arrived at that age when he is to be supposed capable of judging for himself, and discriminating between what is right and what is wrong ; between what is true and what is false in matters of opinion ; for that ductile compliance with the views and assent to the notions of others is a most servile principle, which cramps our minds, confines our ideas, and makes us an easy prey to endless superstition. A mind endowed with the strongest faculties, may, by these means, have all its vigour maimed, and become only a more tenacious nursery of absurdity and error.---Therefore youth should never take any thing merely upon trust, not even from their parents : persuasion, and convincing argument, not authority only, will, in such cases, answer the purpose ; for it is proper that youth should know, that regard is not due barely to superior rank in matters of mere opinion ; that they should desire a reason for every thing, and never absolutely yield their assent unless they are convinced.

But this is not to supersede the personal respect you owe to your parents ; for an independent way of thinking, and difference of opinion, are perfectly compatible with the reverence and attention due to

them; and it would be absurd to suppose that a vicious parent could benefit his child by his example or advice, or an illiterate clown instruct his well-educated son; nevertheless, the sons owe a proper personal respect in both cases; for, however they may detest the vice, and pity the ignorance, they are not absolved from their duty.

But, on this subject, there remains yet one most important point for me to direct your warmest attention to, as well as that of every youth of both sexes, into whose hands this treatise may fall; and, if you are possessed of those refined sentiments, and amiable feelings, which do so much honour to our nature, particularly in the season of youth, I confidently hope, that what I have to offer to your notice will make a very deep and lasting impression upon your ingenuous mind:---it is the respect due to your MOTHER---to her who gave you birth.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? ISAIAH.

The Almighty, endeavouring to convince his people of his love, finds no other more powerful emblem of it in Nature, than that of a mother for her child, and, accordingly, puts this question to them; followed by the assurance, that, though it might possibly happen from her frailty that she should forget her child, yet he would not forget them: but, at the same time, the rarity of its occur-

occurring is admitted by the very question itself ; and, to the honour of maternal feelings, it may be safely asserted, that they often carry their love, and kindness to an extent, which, if not restrained by a father's more prudent austerity, might be productive of bad consequences to their rising offspring, in the business of rearing, educating, apprenticing, and settling them in life.

You view with admiration the parental anxiety and solicitude of the hen for her chickens, and more particularly so for her adopted alien brood of ducklings, when they first take to the water. --- You behold, with a pleasing emotion, the circumstance of her gathering them under her wings; when danger threatens them from the storm, the hawk, or the kite. You are delighted to see her scratch about the yard, in quest of food for her little ones, and resisting the impulse of hunger herself to satisfy their wants. And will you, a rational creature, review in thought, with less admiration, the assiduous cares and long-continued solicitude of your MOTHER, in the laborious task of rearing you to your present age, after having borne you in her womb the accustomed time, and brought you into the world with much pain and difficulty, and, perhaps, at the risque of her own life?

Would you pass over, without suitable, grateful reflections, the first days of your infancy, when as yet you could not be sensible of her kindness,
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her endearing fondness, and the endless trouble she had with you?---View your then helpless situation, in the first infant you meet with; contemplate in it the constant and prolonged care, anxiety, and trouble, that she underwent to rear you, and be insensible to it if you can. Would you forget the kindness, maternal affection, parental solicitude, and indulgent treatment, which, from the first dawn of perception and reason, you have actually witnessed yourself, in her who gave you birth?---Go, child of Reason, to the irrationals---the birds and brute beasts, and take a lesson of gratitude from them. View the young stork religiously discharging its duties to its aged helpless parents, by carrying them on its back, and in this manner transporting them from one place to another, wherever food can be procured for them.

Young men have been generally branded with the charge of thinking themselves much wiser than their mothers, and, accordingly, treating them rather lightly, or paying very little deference to their opinions; but, should the advantages of sex, and a superior education, to the giving of which the mother has probably contributed as much as the father, induce a son to despise the affectionate and indulgent parent who gave him birth?---or, which is too often the case, should the refined boarding-school miss toss up her head, and despise her father, for his

his want of that education, which he never had an opportunity of acquiring himself; though, sensible of its value, he spares no expence to bestow it upon her? Religion, reason, nature, and gratitude, all forbid the thought!

It is with much regret observed, that in these days, which are so much distinguished by a desire for change and innovation, and by a fallacious mode of thinking and reasoning, connected with modern French philosophy, accompanied by a licentious freedom of conduct, the bonds and ties of social life have been considerably endangered, and that even youth have made some progress in opposing these new-fangled doctrines, to the reverence and respect due to the opinions of their aged, better informed, and more experienced parents; and, setting themselves up for men of judgment, and reformers, have prematurely shook off the necessary shackles of education, even set their instructors at defiance, and almost exploded religion from the schools; by which means, the very form and external appearance of discipline and instruction are gradually wearing away, and, if not speedily reinvigorated by legislative interference, must altogether perish. Reverence and submission in children to their parents, industry and dignity in those who teach, and subordination and modesty in those who learn, cannot long survive the PRINCIPLE, which alone gives permanency to them all.

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HUMANITY and kindness to individuals is another valuable principle, which you ought also, ingenuous youth! carefully to cultivate within your mind.

It is a most amiable virtue, and ought even to be extended to the very brutes; for, as scripture intimates to us, *the righteous man is merciful even to his beast*; indeed, humanity, kindness, and benevolence, are innate in the youthful mind; for, though children will sometimes appear to take a wanton pleasure in sporting with the miseries of animals, yet it seems to be an effect only of the activity, and love of diversion, that is so natural to them, and not of a cruel disposition; yet, if it be indulged without check, it may degenerate into an insensibility to human pain, or sullen delight in beholding miserable objects. Your own reason and feeling will convince you, as you grow up, of the injustice and inhumanity of tormenting animals, and of the inward pleasure you will feel from protecting and cherishing them.

There is a certain affectionate temper in children, a sensibility with respect to the condition of others, which, by due care, may be improved into the most friendly and generous AFFECTIONS. They not only love to do good-natured things, but are greatly delighted with the simple recital of kind actions; and nothing is a finer entertainment to them than a MORAL tale, wherein Good-

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ness forms the principal character, and appears in a variety of beautiful incidents.

Thus you see, that benevolence and kindness are natural to us; and that, consequently, you will find no difficulty in continuing that cultivation of them, in your own heart, which Nature, and the instruction of your teachers, have already paved the way for.---You are to improve the love of these principles by the practical exercise of them among your suffering fellow-creatures; and the earlier you begin, the better, before the cares, disappointments, and sorrows of life, have blunted the edge of your benevolent feelings, and, perhaps, rendered you, in the end, insensible to them; for, as well as other mortals, you must expect your share of trouble in life, knowing that "man is born to trouble, as the sparks fly upwards."

It will be proper for you often to consider, that, upon this innate stock of benevolence peculiar to youth, the noblest and most useful virtues in life may be grafted; and that, in order to cultivate it, you should acquire those high notions of humanity, which the example of those characters and actions in which it prevails will naturally inspire you with, upon seeing, reading of, or hearing them commended above all others, and their superior excellence and utility pointed out. Indeed, the doing good to others may be
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made the chief instrument of promoting your own pleasure.

You ought to avoid every thing, ingenuous youth! that has the appearance of *selfishness*, or betrays a sordid griping turn; and carefully cherish those early habits of goodness and feeling for the wants and miseries of your fellow-creatures, which, as it is the most beneficial, social quality, that you can possess, so it is the most important lesson you have to learn at the outset of life.

LOVE for your COUNTRY is another valuable principle which you ought also equally to cherish, with the last mentioned, and particularly at this most *critical* and *arduous* period, when it is in danger, threatened from without, and its peace and stability attempting to be undermined at home.

Man may be considered in three great points of view, viz. first, as a *rational* being; second, as a *child* of the Supreme parent, a *creature* of the Author and Governor of the Universe, who sees and knows all his actions, and to whom he is accountable for them; and, third, as a *social* being. In which last view of the matter, nothing seems to me more to deserve your care and pains than to possess yourself strongly with a sense of the connexion you have with the PUBLIC, and the meanness of all selfish and narrow views. In this *third* character you sustain

tain an important duty, and the part you have to act deserves an especial regard.

Now, the most essential ingredient in this, is, *public spirit*, and *love of one's country*; and the most opposite principle to the *public character*, with which Nature hath invested us, is, that little, wretched, mean disposition, we call *selfishness*. This is a quality which, above all things, debases human nature, as man is a social creature; and is accompanied with the most pernicious effects, with regard to the community of which he is a member.

Therefore, were a sense of the connexion they have with the public, and their obligations to promote its interests, strongly imprinted upon the minds of youth, it would lead them, in the future busy scenes of public life, to act in a more wide and exalted sphere. For that purpose, they should call to mind the examples of great and good men, who have been lovers of their country, its warm defenders and supporters, and who have deserved well of their fellow-countrymen and posterity. They should recall the memory of an Alfred, a Henry V., an Elizabeth, a Hampden, a Sydney, a Drake, a Newton, a Wolfe, a Chatham, a Howard (the visitor of prisons); and place in their view the recent actions of a St. Vincent, a Cornwallis, a Nelson, an Abercrombie; and a Wilberforce, the friend of humanity!

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Were this more practised, we should see young men keep the good of their country more steadily in view, and never dare to prostitute or even postpone it to self-interest, upon any occasion whatever; nay, they could not do it without a secret check from within, nor without the sharp stings of remorse for acting against the plain relations and honourable engagements of social life. Here it may be said that, by making youth good men, they will of course become good patriots. It is true, in some respect, that just private affection is the foundation of that which is public; but there are many sensible of the private relations of life who have little sense of what they owe to the public; and it is painful to perceive, that, in the education of youth, more attention is not paid to this kind of instruction.

The "*dulce est pro patria pati et mori*" [it is sweet to suffer, and even die, for one's country] ought to be early and firmly engraved on the warm, affectionate, and ingenuous hearts of youth.

It is not so easy for us *moderns* to take in our connexion with the public, because it is a larger whole; and the generality do not so much feel their influence in the state as the *ancients* did, whose forms of government were more popular, or confined to a particular city or province, where all could discern their immediate interest in public concerns, and the greatest part had some share

share in the management; yet there are, still among us, several public images to suggest ideas of a public, and, consequently, to excite public affections: our public buildings, courts, halls, gardens, parliament houses, councils, fleets, armies, and the like symbols, which direct our view to a common good, in which all share in some degree.

Accustom yourself, therefore, ingenuous youth! to attend frequently to these, and observe their reference to a public weal; that such ideas may grow familiar to your mind; that every thing you see and are conversant with may strike you with your relation to the public, and put you in mind of the duties you owe to your country. Whatever science, art, or profession, you apply to, you should consider the connexion it has with public utility, that your studies and daily occupation may run in a public channel, and that your private interest may appear not only connected with that of the public, but likewise subordinate to it.

Above all, accustom yourself to be strictly obedient to the laws, and submissive to the rulers of your country, legitimately and constitutionally called to act under them, or put them in execution.

You ought to be *convinced*, and to *feel*, that your happiness is of a wider extent than mere personal pleasures or gains; that you must be more or less happy or miserable as others are so; that your

best enjoyments arise from participation ; that, in short, we find the most exquisite pleasure in the most extensive happiness, not only of our country, but of mankind ; and that, therefore, the highest self-interest is to promote the greatest public good.


A youth thoroughly possessed of such principles as these, will not barter a single grain of honour for the most splendid titles ; nor betray his country, nor even meanly shrink from its service, though a world were to be the bribe.

AN ESSAY

ON THE

EXTENSIVE UTILITY, ADVANTAGES, AND AMUSEMENT,

OF

Mathematical Learning.

IN all ages and countries where learning has prevailed, the *Mathematical Sciences* have been looked upon as the most considerable and interesting branch of it. The very name itself, *Μαθηματικά*, implies no less ; by which they were called either for their excellency, or because of all the sciences they were first taught, or because they were conceived to comprehend the principles of every necessary branch of learning : and, amongst those that are commonly denominated the seven liberal arts, four are mathematical, viz. Arithmetic, Music, Geometry, and Astronomy.

But, notwithstanding their excellency, utility, and reputation, they have not been taught or studied so universally as they deserve ; and it is

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but within these few years that they have been paid any considerable attention to in public schools, or private academies; the UNIVERSITIES, indeed, have made a greater point of teaching them. This neglect appears to have proceeded from the following causes:---

1. The aversion of the greatest part of mankind to serious and close argument.

2. Their not comprehending sufficiently the necessity and great utility of mathematical learning in other branches of science.

3. An opinion that this study requires a particular genius and turn, which few are so happy as to be born with.

4. The want of public encouragement and able masters.

For these, and perhaps some other reasons, this study has been generally neglected, or only pursued by some few persons, whose superior genius and curiosity have prompted them to it, or who have been induced to it by the immediate subserviency of this science to some particular art or profession.

The great influence which mathematical learning has on philosophy, and all the useful branches of education, as well as the concerns of the public, ought sufficiently to recommend the study of it to the consideration and choice of advanced youth, before and after their leaving school; and

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not only upon the grounds of its utility, but upon that of its amusing tendency also, and as procuring a solid object of employment during their hours of absence or temporary relaxation from business, which, to their future sorrow and regret, are too often spent in idleness and ruinous dissipation, especially in the metropolis.

I think, therefore, a greater service cannot be done to learning, youth, and the public in general, than by urging arguments which may induce the young to a closer, a more general and vigorous pursuit of the study of it than has hitherto been practised; and, by demonstrating that the MATHEMATICS, of all the branches of human knowledge, with a view to the improvement of the mind, for their subserviency to other arts, and their utility to the public, deserve most to be encouraged.

Probably a treatise of this nature may not be considered as of much importance in the eyes of those, who, while they are ignorant of the mathematics, think themselves masters of all valuable learning; but the progress the study of this science is beginning to make, even in private academies, sufficiently warrants me in not hesitating to promulgate, more extensively and forcibly, a useful truth, and to recommend the consideration of it to every youth who has time and inclination to profit by the knowledge of it, and the adoption of the study it recommends.

The advantages derived to the mind from *mathematical* studies, consist chiefly in the following points :---

1. In accustoming it to *attention*.
2. In giving it a habit of *close* and *demonstrative* reasoning.
3. In freeing it from *prejudice*, *credulity*, and *superstition*.
4. In affording it *constant employment* and *refined amusement*.

First, the mathematics make the mind attentive to the objects which it considers : this they do by entertaining it with a great variety of truths, which are delightful and evident, but not obvious. Truth is the same to the understanding as music to the ear, and beauty to the eye. The pursuit of it actually gratifies a natural faculty implanted in us by our wise Creator, as much as the pleasing our senses : only, in the former case, as the object and the faculty are more spiritual, so the delight is purer, and free from the regret, turpitude, lassitude, and intemperance that commonly attend sensual pleasures.

The greatest part of the other sciences consisting only of probable reasonings, the mind has no certain grounds to rest upon ; and, wanting proper principles on which to pursue its enquiries, gives them over as impossible.

Again, as in mathematical investigations truth may be found, so it is not always *obvious* : this stimulates

stimulates the mind, and renders it diligent and attentive.

Quintilian observes (book I. chap. 10), that “the study of some branches of geometry is very useful to youth; as it occupies and stimulates the mind, sharpens the wit, and induces a great quickness of perception.”---And *Plato* (in *Repub.* book 7) remarks, “that youth who are well instructed in mathematical knowledge are generally ready and quick at all other sciences;” therefore he terms it, “the child’s road to all other learning:” and, indeed, youth are generally so much more delighted with mathematical studies than with the unpleasant tasks that are sometimes imposed upon them, that I have known several boys reclaimed by them from idleness and neglect of learning, and gain, in time, a habit of thinking, diligence, and attention; qualities which youth ought to study by all means to acquire, in order to fix their desultory and roving minds.

The *second* advantage which the mind derives from mathematical knowledge, is, a habit of *clear*, *demonstrative*, and *methodical* reasoning. We are contrived by Nature to learn by imitation more than by precept; and I believe, in that respect, reasoning is, much like other inferior arts (as dancing, singing, &c.), acquired by practice. By accustoming ourselves to reason closely about quantity, we acquire a habit of doing so in other things.

It is surprising to observe what superficial, inconsequential reasoning, satisfies the greatest part of mankind. A piece of wit, a jest, a simile, or a quotation from an author, passes for a strong argument: with such proofs as these do many authors abound, and from these weighty premises they draw their conclusions. This weakness, credulity, and effeminacy of mankind, in being persuaded where they are delighted, have made them the sport of orators, poets, and men of wit. Those *lumina orationis* are, indeed, very good amusement for the fancy, but are not the proper business of the understanding; and, where a man undertakes to write on abstract subjects in a scientific method, he ought not to play with them. Logical precepts are more useful, and, indeed, even absolutely necessary, for a rule of formal argument in public disputation, or in confounding an obstinate and perverse adversary, and exposing him to the audience or readers. But in the search after truth, an imitation of the correct practice of geometers will carry a man further than all the rules of dialogue or logic.

Their practice of *analysis* is the proper model we ought to form ourselves upon and imitate, in the regular disposition and gradual progress of our enquiries; and, even he who is ignorant of the nature of mathematical analysis, uses a method, somewhat analogous to it. The geometer's method of demonstrating truths already known,

known, viz. *by definitions of words agreed upon by self-evident truths, and propositions that have been already demonstrated*, is practicable in other subjects, though not to the same perfection, the natural want of evidence in the things themselves not allowing it; but it may be imitated in a considerable degree: I appeal to the writings of some of the authors of our own age and country, who have had a mathematical turn. A scholar who is accustomed to those methodical systems of truths, which geometers have established in the several branches of those sciences which they have cultivated, can hardly accommodate himself to the confusion and disorder of other sciences, but will naturally endeavour, as far as he can, to reform them.

Thirdly, mathematical knowledge communicates a manly vigour to the mind, frees it from *prejudice, credulity, and superstition*. This it does two ways; first, by accustoming us to examine, and not to take things upon trust; secondly, by giving us a clear and extensive knowledge of the system of the world, which, as it creates in us the most profound reverence of the almighty and wise Creator, so it frees us from the mean and narrow thoughts which ignorance and superstition are apt to beget in our minds.

That mathematical learning is a powerful enemy to superstition, may be inferred from this circumstance; that a century ago, in those countries

tries where Romish priests exercised their religious tyranny over the minds of men, astronomers, who were fully persuaded of the motion of the earth round the sun, did not dare to speak out; but neither the *Inquisition*, though it extorted recantations, nor the Pope, and the general council to assist him, found themselves able to persuade men to the contrary. This probably gave rise to the calumnious and false suggestion, that mathematical learning was an enemy to religion, which is a direct scandal levelled against both; for truth can never be an enemy to true religion, which appears always to the best advantage when it is most examined: on the contrary, the mathematics are friends to religion; forasmuch as they charm the passions, restrain the impetuosity of imagination, and purge the mind from error and prejudice. Vice is error, confusion, and false reasoning; and all truth is more or less opposite to it.

Fourthly, mathematical studies are so varied and amusing in their nature, requiring that pleasing, though not fatiguing, exertion and ingenuity of mind, and that lively, quick exercise of thought which whets the judgment and arrests the attention, that they become at once a pleasant entertainment for those hours which young men are apt to throw away upon their vices; and are even so delightful in their nature, as to render solitude not only easy but desirable.

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What can there be more pleasing and amusing to the mind than the trial of experiments upon light, air, water, minerals, &c. ; not to mention the animal kingdom, in which we discover the brightest traces of a Divine mechanism?---What more ennobling to the human mind, or capable of exciting its laudable curiosity, pleasing wonder, and vast energies, than the contemplation and examination of those laws of matter by which the adorable Creator first put into motion the immense spheres which roll above our heads, and by which they continue to this day to be preserved in their appointed places, without once deviating from the path prescribed to them at the beginning of time?

Here, ingenuous youth! a wide field opens for lasting amusement to you through the longest life! Here a subject is recommended to your notice, which, if warmly entered into, will fill the capacious void of the human mind, put all its nobler faculties to their proper uses, and, by exercise, improve them into goodness, religion, and the most profound reverence for the GREAT FIRST CAUSE of all things---the ALMIGHTY and WISE ARCHITECT of the astonishing fabric of the UNIVERSE!

As you read this, may your young hearts with mine, be warmed into devotion, and fired with ambition; may you resolve to pursue the ennobling study: meantime joining with me now in ascribing
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ing unto the CREATOR all honour, and glory, praise, power, might, majesty, and dominion, for ever and ever ! Amen.

What I have already stated may serve to recommend the mathematics for acquiring a vigorous constitution of mind ; for which purpose, they are as useful as exercise is for procuring health and strength to the body.

I proceed now to shew their vast extent and utility in other branches of knowledge,

The mathematics form the science of quantity, or the art of reasoning about things that are capable of *more* and *less*, which the greater part of the objects of our knowledge are ; as matter, space, number, time, motion, gravity, &c. We have but imperfect ideas of things without quantity, and as imperfect a one of quantity itself without the help of mathematics. All the visible works of Almighty God are made in *number*, *weight*, and *measure* ; therefore, to consider them properly and effectually, we ought to understand *arithmetic*, *statics*, and *geometry*, which are the three corresponding sciences by which number, weight, and measure, are determined ; and, the greater advances we make in those arts, the more capable we become of examining such things as are the ordinary objects of our conceptions. But this will further appear from particulars.

And,

And, first, if we consider to what perfection we are already acquainted with the courses, periods, order, distances, and proportions, of the several great bodies of the universe, at least such of them as come within our view, we shall find great reason to admire the sagacity, skill, and industry of mathematicians, and the power of numbers and geometry properly applied. Let us cast our eyes backward, and consider *astronomy* in its infancy, or, rather, let us suppose the study of it still to be begun : for instance, a colony of rude uncultivated country-people is transplanted into an island remote from the commerce of all mankind, without so much as the knowledge of the calendar and the periods of the seasons ; without instruments to make observations, or any the least notion of observations or instruments. In what length of time would it be, under these circumstances, that we could expect any of their posterity to arrive at the art of predicting an *Eclipse* ? Not only that, but the art of calculating all eclipses that are past, or to come, for any given number of years ?

Imagine one of these islanders transported to any other place on the earth ; how long may we suppose it would be before he would be able, by the inspection of the heavens, to find how much he was south or north, east or west, of his own island, and to conduct his ship back to it ? For my part, though I know this may be done, and

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is daily performed, by what is now known of astronomy, yet, when I consider the vast industry, skill, multitude of observations, and other relative circumstances necessary for such a sublime piece of knowledge, I should be inclined to pronounce it impossible, and never to be hoped for. Now that we are let so much into the knowledge of the machine of the universe, and the motion of its parts, by the rules of this science, perhaps the invention may seem easy; but, when we reflect what penetration and contrivance were necessary to lay the foundation of so valuable, difficult, and extensive an art, we cannot but admire its first inventors; viz. *Thales Milesius*, who, as *Diogenes Laertius* and *Pliny* assure us, first predicted eclipses; and his pupil *Anaximander Milesius*, who ascertained the globular figure of the earth, the equinoctial points, the obliquity of the ecliptic, the principles of gnomonics, or dialling, and made the first sphere or image of the heavens; and *Pythagoras*, to whom we originally owe the discovery of the true system of the world, and order of the planets, which was revived and improved by *Copernicus*, a native of *Thorn*, in Prussia, and, by the great *Sir Isaac Newton*, established upon such clear and solid principles, that it is now universally received.

And, though it is probable that the three first mentioned astronomers were greatly indebted for information and assistance to the Egyptians and

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Chaldeans, yet they, or whoever first made these bold advances in this noble art, are, nevertheless, entitled to the praise and admiration of all future ages.

Felices animæ, quibus hæc cognoscere primis,
 Inque domos superas scandere cura fuit.
 Credibile est illos pariter vitæque jocisque
 Altius humanis exseruisse caput.
 Non Venus et vinum sublimiora pectora fregit,
 Officiumque fori, militiæque labor.
 Non levis ambitio, perfusaque gloria furo,
 Magnarumque fames sollicitavit opum.
 Admovere oculis distantia sidera nostris,
 Ætheraque ingenio supposuere suo.

OVID in 1^o. FAST.

Which may be thus rendered into English prose:

“Happy minds, to whom it was first given to know these things, and whose study it was to explore the celestial regions! We may reasonably suppose that they raised their sublime thoughts far above human vices and amusements; and that neither wine nor women, the labours of office, nor the fatigues of war, had broke their lofty minds; nor that vain ambition and empty glory, nor the thirst of great riches, occupied *their* thoughts, who by their genius made us acquainted with the distant stars, and the frame of the universe.”

But,

But, though the industry, of former ages had discovered the periods of the great bodies of the universe, their true system and order, and even their orbits, pretty accurately, yet there was one thing still reserved for the glory of the last age, and the honour of the English nation; that grand secret of the whole machine, which, now it is discovered, proves, like the other contrivances of Infinite Wisdom, to be simple and natural, depending upon the most known and commonest property of matter, viz. *Gravity*. From this property the incomparable Sir Isaac Newton has demonstrated the theories of all the bodies of the solar system, of all the primary planets and their secondaries, and, among others, the moon, which seemed most difficult to be ascertained by the power of numbers; and not only of the planets, the slowest of which completes its period in less than half the age of a man, but likewise of the comets, some of which, it is probable, from observations made, are more than two thousand years in making one revolution round the sun; for the theory of which he has laid such a foundation, that after ages, assisted by further observations, may be able to calculate their returns. In a word, the precession of the equinoctial points, the nature of the tides, and the unequal vibration of pendulous bodies, in different latitudes, &c. are no longer matters of question to those who have geometry enough to understand what he has delivered on those subjects;

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an improvement, or rather perfection, in philosophy, which the most sanguine expectations of the most soaring thinker could hardly have hoped to arrive at, and which, unless mankind degenerate into total barbarism, will hand down the reputation of this country to the latest posterity, and continue it as long as the fabric of Nature shall endure.

The next considerable object of natural knowledge, I look upon to be that of LIGHT.

How unsuccessful the enquiries are respecting this glorious body, without the help of geometry, appears from the empty and frivolous disputes among those to whom nothing but the knowledge of the very nature and intimate causes of every thing will serve as proofs; while, on the other hand, geometricians, not troubling themselves with those fruitless enquiries about the *nature* of light, have discovered two remarkable properties of it in the reflection and refraction of its beams; and, from those and their accompanying circumstances, have invented the noble science of *optics*, *catoptrics*, and *dioptrics*, teaching us to manage this subtile body for the improvement of our knowledge and the useful purposes of life. They have likewise demonstrated the causes of several celestial appearances that arise from the inflection of its beams, both in the heavenly bodies themselves and other phenomena, as parhelia, the iris, &c. The celerity

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of its motion has also been satisfactorily explained; and the invention of the prism by Sir Isaac Newton has added greatly to our knowledge of the subject.

The FLUIDS which involve our earth, viz. *air* and *water*, are the next great and conspicuous bodies that Nature presents to our view; and we can know little of either without the help of *mechanics* and *geometry*. The two principal properties of *air*, its gravity, and elastic force, have been discovered by mechanical experiments, from which the decrease of the density of the air, according to the increase of the distance of the earth, has been demonstrated by geometers, and confirmed by experiments. They have likewise determined the height of the atmosphere, as far as it has any sensible density; and which agrees exactly with another observation of the duration of the twilight.

Air and *water* are the subjects of *hydrostatics*, though so denominated from the latter only; the principles of which, ARCHIMEDES, a Greek philosopher, ascertained and demonstrated, as well as the causes of several surprising phenomena of Nature, arising from the *equilibrium* of *fluids*, the relative gravities of these fluids, and of solids swimming or sinking therein. By this science, mathematicians also ascertain the different pressures, resistances, and celerities of solids, moved in fluids; from whence they explain

plain a great many appearances of Nature, unintelligible to those who are ignorant of geometry.

In the next place, if we descend to the ANIMAL WORLD, there we may perceive the strongest traces of Divine mechanics; and, whether we consider, 1st. the *animal economy*, in general, either in the internal motion and circulation of the juices forced through the several canals by the motion of the heart, or their external motions, and the instruments wherewith these are performed, we must reduce them to mechanical rules, and confess the necessity of the knowledge of mechanics to understand them ourselves, or explain them to others. *Borelli*, in his excellent treatise "on the Motion of Animals," *Steno*, and some other mathematicians, have sufficiently shewn how necessary geometry is in these matters of speculation. The only organ of the animal body, whose structure and manner of operation is fully understood, is the only one which geometers have undertaken to investigate, viz. the *eye*; and it is incredible how ignorantly the greatest and ablest physicians talked of the parts of that organ, and their use, and of the *modus visionis*, before *Kepler* ascertained it by geometrical process, and proved it beyond dispute, though they applied themselves particularly to that subject, and valued them-

selves upon it: *Galen* even pretended to have a particular Divine commission to treat of it.

It is true, that we cannot reason so clearly of the internal motions of an animal body as of the external, wanting sufficient *data* and decisive experiments to argue from; but what relates to the latter, as the articulation, structure, insertion, and *vires* of the muscles, is as subject to strict mathematical disquisition as any thing whatsoever; and, even in the theory of diseases and their cures, those who talk mechanically talk most intelligibly, which may have given rise to the opinion of the ancient physicians, that the mathematics are necessary to the study of medicine itself. Among the letters that are ascribed to Hippocrates, there is one to his son Thessalus, recommending to him the study of arithmetic and geometry, as necessary to medicine; and Galen, in his work on "the Dignity of Physicians and Philosophers," also shews the importance of mathematical learning in medicine and astronomy.

If one of the reasons of the ancients for this opinion has now become rather unfashionable, viz. that they thought a physician should be acquainted with the situation and aspects of the stars (a science which they termed *astrology*), conceiving them to have some influence on men and their diseases, and which positively to deny and assert that they have none at all, would be
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going too far, we have now a much better and undoubted one in its room, i. e. that the mathematics are discovered to be the best instrument of promoting natural knowledge.

2dly. If we consider not only the animal œconomy in general, but likewise the wonderful structure of the different sorts of animals, according to the different purposes for which they were designed, the various elements they inhabit, the several ways of procuring their nourishment and propagating their kind, the different enemies they have, and the accidents they are subject to, there is still a greater necessity for the science of geometry. It is a pity that the qualities of an expert anatomist and skilful geometrician have seldom met in the same person: for such a character, there is a wide field of delightful knowledge open to employ his time, and reward his industry.

As for the other two kingdoms, Borelli, and other mathematicians, seem to have argued very clearly respecting *vegetation*; and Steno, in his excellent treatise on “the Solid Contents naturally contained within a Solid Body,” has applied this branch of learning very ably to *fossils*, and some other parts of natural history. I shall only add, that, if we consider motion itself to be the great instrument of the actions of bodies upon one another, the theory of it is to be entirely attributed to geometricians, who have demonstrated its laws both in hard and elastic bodies; shewed

how to measure its quantity, how to compound and resolve the several forces by which bodies are agitated, and to determine the *lines* which those compound forces make them describe : of such forces, *gravity*, being the most constant and uniform, affords a great variety of useful knowledge, in considering several motions that happen upon the earth ; such as the free descent of heavy bodies, the curve of projectiles, the descent and weight of heavy bodies when they lie upon inclined planes, the theory of the motion of pendulous bodies, &c.

From what has been said, I shall draw but one conclusion, viz. That a natural philosopher, without mathematical learning, is a very odd sort of scholar, who reasons about things that have *bulk*, *figure*, *motion*, *number*, *weight*, &c. without *arithmetic*, *geometry*, *mechanics*, *statics*, &c. or pretends to explain how the earth was framed, and yet can hardly measure an acre of ground upon its surface.

The utility of the *mathematics* in several other arts and sciences is fully as plain : they were considered by the ancient philosophers as the key to all knowledge ; and Plato wrote over the door of his school, “ Let none unskilled in geometry enter here ; ” and Xenocrates told one, ignorant in mathematics, who wished to become his scholar, that he was fitter to card wool : “ You want (says he) the handle of philosophy,” viz. geometry. There is no understanding the works of the ancient philosophers without it : Plato cannot well be read
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without understanding the mathematics; and Aristotle even illustrates his precepts, and other thoughts, by mathematical examples, not only in *logic*, &c. but even in *ethics*, where he makes use of geometrical and arithmetical proportion to explain commutative and distributive justice.

It must be obvious to every grown youth, that the sciences of CHRONOLOGY and GEOGRAPHY are indispensable preparatory requisites to the proper study of history; a relation of matter and fact being a very lifeless insipid thing without the circumstances of time and place. Nor is it sufficient for a youth, that would wish to understand things thoroughly, to know the topography only, or name of a country where such a place lies, with its adjacent places, and how they bear with respect to one another, but he ought, likewise, to make himself master of the scientific principles of the art; that is, to be able to *calculate* their distances and bearings, climate, heat, cold, length of days, &c. In the same manner it is necessary to understand the technical part of chronology, if a man would wish to be thoroughly skilled in history, it being impossible, without it, to unravel the confusion of historians. Mr. Halley determined the day and hour of Julius Cæsar's landing in this island, from the circumstances of the latter's own account of it; and, by the calculation of eclipses, the periods of great events, which were before quite uncertain, have been correctly ascer-

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tained. Both chronology and geography, and also the knowledge of the motions of the sun and moon, as far as they relate to the constitution of the calendar and the year, are absolutely necessary to divines.

PAINTING, MUSIC, and ARCHITECTURE, which are all founded on numbers, are likewise indebted to the mathematics for their principles. Perspective, and the rules of light and shade, are also founded upon geometry and optics: these two comprehend pretty nearly the whole art of painting, except those particulars of propriety and proportion which relate to the necessary attention to the history and other circumstances of the subject which you mean to represent: for, by perspective, is to be understood the art of designing the outlines of your solid, whether it be a building, a landscape, or an animal: the draught of a man is really as much the perspective of a man as the draught of a building is of a building; though, for particular reasons, as because it consists of more crooked lines, &c. it is hard to reduce the perspective of the former to the ordinary established rules.

If the mathematics had not reduced music to a regular system, by contriving its *scales*, it would not have been an art, but mere enthusiastic rapture, left to the discretion of the wild and roving fancy of every practitioner. This appears by the extraordinary pains which the ancients took to fit numbers

numbers to three sorts of music; the *diatonic*, *chromatic*, and *enharmonic*; which if we examine, with respect to their nicety of distinction as to their several measures, we shall be induced to believe that there was something very fine in their music, at least, for moving the passions with single instruments and voices. But music would have been still imperfect, had not arithmetic been once more resorted to; and Guido Aretinus, by inventing the plan of making the *fifth* false by a certain determined quantity, taught us to tune our organs, and intermix all the three kinds of the ancients, to which we owe all the regular and noble harmony of our modern *music*.

Music, and all the sciences which consider things susceptible of more and less, *i. e.* all the precise and accurate sciences, may be referred to *geometry*; for all speculative truths consist only in the relations of things, and in the relations between those relations they may be all referred to lines. Consequences may be drawn from them; and these consequences, again, being rendered sensible by lines, they become permanent objects, constantly exposed to a rigorous attention and examination; and thus we have infinite opportunities both of inquiring into their certainty, and pursuing them farther.

The reason, for instance, why we know so distinctly, and mark so precisely, the concords called *octave*, *fifth*, *fourth*, &c. is, that we have learnt
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to express sounds by lines, *i. e.* by chords accurately divided; and that we know that the chord which sounds octave is double of that which it makes octave withal; that the fifth is in the sesquialterate ratio, or as three to two; and so of the rest.

The ear itself cannot judge of sounds with such precision; its judgments are too faint, vague, and variable, to form a science. The finest, best tuned ear, cannot distinguish many of the differences of sounds: whence many musicians deny any such differences; as making their sense their judge. Some, for instance, admit no difference between an octave and three ditones; and others, none between the greater and lesser tone: the comma, which is the real difference, is insensible to them; and much more the Scisma, which is only half the comma.

It is only by reason, then, that we learn, that the length of the chord which makes the difference between certain sounds, being divisible into several parts, there may be a great number of different sounds contained therein, useful in music, which yet the ear cannot distinguish. Whence it follows, that, had it not been for arithmetic and geometry, we should have had no such things as regular, fixed music; and that we could only have succeeded in that art by good luck, or force of imagination, *i. e.* music would not have been any science founded on incontestable demon-

demonstrations; though we allow that the tunes composed by force of genius and imagination are usually more agreeable to the ear than those composed by rule.

So, in mechanics, the heaviness of a weight, and the distance of the centre of that weight from the fulcrum or point it is sustained by, being susceptible of plus and minus, they may both be expressed by lines; whence *geometry* becomes applicable hereto; in virtue whereof, infinite discoveries have been made, of the utmost use in life.

Geometrical lines and figures are not only proper to represent to the imagination the relations between magnitudes, or between things susceptible of more and less, as spaces, times, weights, motions, &c. but they may even represent things which the mind can no otherwise conceive, *e. gr.* the relations of incommensurable magnitudes.

It is not, however, pretended, that all subjects men may have occasion to enquire into can be expressed by lines; there are many not reducible to any such rule: thus, the knowledge of an infinitely powerful, infinitely just God, on whom all things depend, and who would have all his creatures execute his orders, to become capable of being happy, is the principle of all morality, from which a thousand undeniable consequences may be drawn, and yet neither
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the principle, nor the consequences, can be expressed by lines or figures. Malebr. *Recher. de la Ver. T. ii.*

IN ARCHITECTURE, of which there are three kinds, viz. the *civil*, *military*, and *naval*, there is hardly any branch of the mathematics that is not in some way or other subservient to it. Geometry and arithmetic, for the measurement of the several parts of a building, the plans, models, computation of materials, time, and charges, for arranging its arches and vaults, that they may be both firm and beautiful; mechanics, for its strength and firmness, carrying and raising materials; and optics, for the symmetry and beauty. No man should assume the character of an architect without a competent knowledge of these sciences; but it must be owned, that any one who attempted to practise the before-mentioned arts merely by mathematical rules would produce but very clumsy work. A man who should pretend to draw by the geometrical rules of perspective, or compose music merely by his skill in harmonical numbers, would produce but very awkward performances. In those compositions there must be fancy, taste, genius, and habit, as well as method: nevertheless, these arts are indebted for their origin to the mathematics, because it lays the foundation of their theory, and furnishes them with rules, which, being once discovered,
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are securely relied upon by practitioners. Thus, many take designs who do not know the reason of the rules they practise by; and many, no better qualified in their way, compose music more ably, perhaps, than he could have done, who invented the *scale* and the *numbers* upon which their harmony is founded.

As the mathematics laid the foundation of these arts, so they must improve them, and he that would invent must be skilled in numbers. Besides, it is proper that a man should be acquainted with the true grounds and reasons of what he studies; and he that is so, will certainly, exercise his art with greater judgment and variety where the ordinary rules fail him.

I shall now proceed to shew the more immediate utility of the mathematics in civil affairs; and to begin with ARITHMETIC. It is that branch of the mathematics which considers the powers and properties of numbers, and teaches how to compute or calculate truly, and with expedition and ease. It would be an endless task to enumerate its several uses in public and private business; for the regulation and quick dispatch of both are principally owing to it.

The nations which know very little or nothing of this science are generally the most rude, barbarous, and uncultivated; and the importance of it is so great, that trade could not possibly
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be carried on without it: for instance, were the merchants and tradesmen obliged to make use of the Roman way of notation, by letters instead of figures, they could not keep their books and accounts, nor make their calculations; and if we should feel the loss of arithmetic in the easiest of these calculations, how much more in those which are more difficult; as in simple and compound interest, annuities, &c. in which it is astonishing how much the ordinary rules and tables influence the dispatch of business. *Arithmetic*, also, is not only the great instrument of private commerce, but by it the public accounts of a nation are kept; I mean those that regard not only its revenues and expenditure, but the population, and its increase or decrease, the stock of cattle or grain, improvement of lands and manufactures, balance of trade, the funds, coinage, and military power by sea and land, &c. Those who would wish to judge or reason truly about the state of any nation, must go that way to work, subjecting all the before-mentioned particulars to calculation. This is the true *political* knowledge. In this respect, the affairs of a commonwealth differ from those of a private family only in the greatness and multitude of the particulars which form the accounts. It is upon this ground that all great political writers and calculators have built their conjectures as

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to the real wealth and prosperity of nations, which sufficiently evinces the amusement and utility of the science. It is true, that, for want of good information, their calculations sometimes proceed upon erroneous suppositions; but that is not the fault of the art. What, then, could not a government effect, in this way, which has the command of all the public records? Numbers are also applicable even to such things as seem to be governed by no exact rule; I mean such as depend upon *chance*; the quantity, probability, and proportion of it, in any two proposed cases being subject to calculation as much as any thing else. Upon this depend the principles of gaming: We find sharpers know enough of this to cheat some men that would take it very ill to be thought dupes; and one gamester exceeds another in his success in proportion as he has greater skill and readiness in calculating his probability of winning or losing in any proposed case. To understand the theory of chance thoroughly, requires a great knowledge of numbers and a pretty competent one of algebra.

The several uses of GEOMETRY, which is the science of extension, and is used in the consideration of lines, surfaces, and solids, all extension being distinguished into length, breadth, and thickness, are not much fewer than those of arithmetic. It is necessary for the ascertaining:
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of the amount and value of property, both in plains and solids, or in surveying and gauging. By it land is sold by the measure as well as cloth: workmen are paid the proper price of their labour according to the superficial or solid measure of their work; and the quantity of liquors determined for the regulation of their price, and the duties they have to pay: all which conduces very much to the easy dispatch of business, and the prevention of frauds and disputes. I need not mention the measuring of distances, and the laying down plans and maps of countries, in which we have daily experience of its utility. It is by the help of geometry that astronomers make their observations; regulate the duration of times, seasons, years, and cycles; and measure the distance, motion, and magnitudes of the heavenly bodies. It is by geometry that geographers shew us the magnitude of the whole earth, delineate the extent of seas, and the divisions of empires, kingdoms, and provinces. It is from this science that architects derive their just measures in the construction of public edifices, as well as of private houses.

From ASTRONOMY we derive the regular disposition of our time, in a due succession of years, which are preserved within their limits by observing the regular return of the seasons, and the revolution of the sun. This ascertains the proper periods for various agricultural labours,

hours, and military or naval expeditions ; and many of our public, private, and rural affairs, depending upon the productions of the earth, and they again upon the seasons, it is necessary that the returns of them should be adjusted pretty nearly to the sun's motion ; for we should quickly find the inconvenience of a vague undetermined arrangement of the years, if we followed that of the Mahometans, and reckoned by moons, making the beginnings of the years, and the several months wander through all the days of our solar year, which shews the seasons. Further ; the adjusting the moon's motion to the sun's is necessary for the decent observation and celebration of the church Feasts and Fasts, according to the ancient custom and primitive institution ; and, likewise, for the knowledge of the ebbing and flowing of the tides, the spring and neap tides, currents, &c. ; which renders an almanack one of the most useful annual publications we have.

Besides, without a regular chronology, there can be no certain history ; which appears from the confusion among historians before the proper regulation of the year was adopted, and at present among the Turks, who have the same confusion in their history, as in their calendar. A matter of this importance, therefore, might well deserve the attention of that great Emperor Julius Cæsar, to whom we are indebted for the

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improvement in the division of the year, and to Pope Gregory, who still carried it to greater perfection; which improvements are yet distinguished by the names of their princely projectors, viz. The *Julian* and *Gregorian* calendars.

The MECHANICS have produced so many useful engines, subservient to our convenience, that it would be impossible in an essay of this kind to mention them all. Some of them keep life itself from being a burden. If we consider such as are invented for raising weights, and are employed in building, and other great works, in which no impediment is too great for them; spinning machines for obviating the necessity of employing great numbers of men, women, and children; or *hydraulic* engines for raising water, which are of great use and convenience where there is no other way to be readily supplied with that necessary element; or such as, by making wind, water, and steam, work for us, save animal labour and great expences, by performing those actions which require a vast multitude of hands, and without which every man's time would not be sufficient to prepare his food and other necessaries; or, those machines which have been invented by mankind for amusement and curiosity, imitating the motions of animals, or other works of Nature, ---we shall have reason to admire and encourage so excellent an art.

And

And with respect to the several instruments which are contrived to measure time, we should quickly feel the loss of them, if we were reduced to the state of those barbarous nations who are not acquainted with them.

The invention of clocks and watches, and of those planetary machines which exhibit the motions of the heavenly bodies, and shew us their places at any given time, are not among the least useful or wonderful. *Hugens*, a French mathematician, invented the most ingenious of these machines.

Here I may also mention the *sciatherical* instruments, for want of which there was a time when the Greeks themselves were obliged to measure the shadow, in order to know the hour; and, according to Pliny, the Romans made use of an erroneous sun-dial for ninety-nine years, till Q. Marcius Philippus, their Censor, set up a better; which no doubt, at that time, was thought a valuable treasure, till the famous Pyramid was erected in the *Campus Martius*, to serve as a gnomon to a dial, marked on the street. To this species of instruments ought to be referred spheres, globes, astrolabes, orreries, projections of the sphere, &c. These are such useful and necessary things, that they alone are sufficient to recommend the art by the principles of which they are made; for by these we are able, in our closets, to judge of the motions of the heavenly

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bodies,

bodies, and to visit the most distant places of the earth, without the fatigue and danger of voyages; to determine their distance, situation, climate, nature of the seasons, length of their days, and their relation to the celestial orbs, almost as well as if we were inhabitants of them.

The CATOPTRICS and DIOPTRICS furnish us with a variety of useful inventions, both for the promotion of knowledge, and the conveniences of life; whereby sight, the great instrument of our perception, is so much improved, that neither the distance nor the minuteness of the object are impediments to it. The *telescope* is of such vast use, that, besides the amusing and useful purposes it is applied to here below, as the descrying ships, men, and armies, at a great distance, we have by its means discovered new parts of the creation; fresh instances of the surprising wisdom of the adorable Creator. We have by its means discovered the satellites of Jupiter, the satellites and ring of Saturn, the rotation of the sun and the planets round their own axis; besides other circumstances, by which the system of the world is rendered plain to our sense, as it was before to reason. The telescope has also improved the method of making astronomical observations, and rendered them much more accurate than they could possibly have been before. These improvements in astronomy have

have also naturally introduced correspondent improvements in geography: from the observation of Jupiter's satellites, we have found a ready way to determine the longitude of places on the earth.

On the other hand, the *microscope* has not been less useful in helping us to the sight of such objects as, by their minuteness, escape our naked eye. By its means men have pursued Nature into its most retired recesses, and its greatest mysteries can hardly be concealed from us. What have we not learned, by the help of the microscope, of the contrivance and structure of animal and vegetable bodies, and the composition of fluids and solids?

But if these sciences had never extended further than, by their single *specula* and *lentes*, to give us those surprising appearances of objects and their images, to produce heat unattainable by our hottest furnaces, and to furnish infallible, easy, cheap, and safe remedies for the decay of our sight, arising from old age, and for short sights, they would even then have deserved the greatest attention, and invited to the closest study; especially if we consider, that such as are naturally almost blind, and either do not know their nearest acquaintance at the distance of a room's breadth, or cannot read in order to pass away their time pleasantly, are, by glasses adapted to the defect of their eyes, put on a level

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again

again with those who enjoy their eye-sight, and that without danger, pain, or expence.

Again; the Mathematics are highly serviceable to a nation in MILITARY AFFAIRS; and this must be easily perceived by every person who reflects that the circumstances of war embrace number, space, force, distance, time, &c. which are all matters of mathematical consideration, and are required in tactics, castrametation, fortification, attack, and defence.

It is by Geometry that engineers conduct all their works, take the situations and plans of towns, the distance of places, and, in short, the measure of such things as are only accessible to the sight. It is not only an introduction to fortification, in teaching them how to build ramparts for the defence of places, and to construct machines to destroy them; but also furnishes them with great knowledge and skill in the military art, such as drawing up an army in order of battle, and marking out the ground for encampments. It also teaches them how to make maps of countries, to take plans of towns, forts, and castles; to measure all kinds of dimensions, accessible or inaccessible; to take designs; and, in short, to render themselves as serviceable by their understanding and science, as by their strength and courage.

The ancients had more occasion for mechanics in the art of war than we have, as gunpowder,
with

with which they were unacquainted, produces a force far exceeding all the engines they were able to invent; and this circumstance has probably deprived us of a good opportunity of improving our knowledge in mechanics, as the ingenuity of mankind never exerts itself so much as in the art of destroying each other. But as the invention of gunpowder has rendered mechanics less serviceable in war, it has made geometry more necessary, there being a force or resistance, in the due measures and proportions of the lines and angles of a fortification, which contribute astonishingly towards its strength. The art of fortification has been much studied, but it cannot be affirmed, that it has yet attained its utmost perfection; for though, where the ground is regular, it admits but of little variety, the measures and proportions being pretty well determined by geometry and experience, yet where the ground is made up of natural strengths and weaknesses, it affords much scope for reflection and contrivance.

But there is a much more difficult branch of geometry, which the invention of gunpowder has given us occasion to improve; and that is the doctrine of *projectiles*, whereon the art of GUNNERY is founded: for the practice of this science, geometers have invented an amusing and useful theory, with proper rules and instruments, which have reduced the art of casting bombs to the greatest nicety.

An officer who understands fortification will comparatively defend his post much better than another who does not, as knowing wherein its strength consists, and thus make use of his advantage to his opponent's defeat. When he leads on his troops, he knows what his advantages and disadvantages in defending and attacking are ; how to make the best of his ground, &c., and can thereby do more real service than another officer of equal courage, who, for want of such knowledge, perhaps, throws himself, and the brave fellows under his command, away ; and it is well if the mischief ends there.

As for a competent knowledge of arithmetic, it is so necessary to officers, that no man can be safely trusted with a company who does not possess it. All the business is not merely to give the word of command, to fire a musket, or handle the spontoon : the paying money, keeping the accounts, and arranging matters with agents, or settling contracts for provisions, forage, ammunition, &c., frequently fall to an officer's lot ; and the higher the command, the more an acquaintance with the science of numbers is requisite. In general, the advancement of officers is very much promoted by their skill in mathematical learning ; therefore, to youth intended for the army, it is of the highest importance to be well versed in it.

Lastly, NAVIGATION, which is composed of geometry and astronomy, is so useful a science,
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and mankind is indebted to it for so many advantages, that, upon this account only, these two branches ought to be studied before all others, and deserve the greatest encouragement from a nation which owes both its riches and security to the above science. And not only does the common art of navigation depend upon the mathematics, but whatever improvements may be made in *naval architecture*, or ship-building; whether in constructing merchant-ships, or ships of war; whether in adapting them to swift sailing, carrying great sail, or lying near the wind: all this must be executed by the means of geometry. Ship carpenters are, indeed, very laborious and industrious; but in these matters they acknowledge their inability; confess that their best productions are the effects of chance, and implore the geometer's help. Nor will common geometry do the business: it requires a knowledge of the most abstruse branches of it to determine the different sections of a ship, according as it is intended for any of the before-mentioned purposes.

The great argument which is urged against the necessity of the mathematics in navigation and the military art, is, that we see these affairs are conducted and managed by men who are not great mathematicians; as sailors, artillery-men, engineers, surveyors, gaugers, clock-makers, glass-grinders, &c., and that mathematicians are generally speculative, retired, studious men, who do not engage
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in active life and business, but content themselves with sitting in their studies, and poring over a scheme or a calculation. To which may be given this plain and easy answer :---the mathematicians have not only invented and regulated the principles of the above-mentioned arts, by which these important concerns are conducted, but have laid down rules, and contrived abridgments and instruments, by which common artificers are capable of practising, though they do not understand any thing of the grounds upon which the rules are built ; and in this they have consulted the good and necessities of mankind, these matters requiring such a great number of people to manage them, that it is impossible to bring up so many able or even tolerable mathematicians for the purpose. The only thing then to be done was, to make their rules so plain, that they might be understood and practised by almost every man. This will best appear by examples : for instance, nothing is more usual than dispatch of business by common *arithmetic*, by the tables of simple and compound interest, annuities, &c. ; yet how few men comprehend the nature of common arithmetic, or the contrivance of those tables, now they are made ; but, at the same time, they securely rely upon them as true and exact. It was the able and the thorough mathematician that rendered these rules so plain, and calculated those tables, which so much facilitate the practice of them. Nothing is more universally

versally necessary than the measuring of planes and solids; and it is impossible to educate so many good mathematicians as that, in every small town or village where such work is necessary, there may be one who understands all the branches of geometry necessary for surveying and measuring prisms and pyramids, and their parts; frustrums of conoids and spheroids, &c.: mathematicians have, therefore, inscribed such lines on their common rulers, and sliding rules, and adapted such plain instructions to them, that every country carpenter and gauger can do the business accurately enough, though he knows no more of the mathematical construction of those instruments and tables, except by their effects, than a plough-boy who never saw them. So, also, in navigation it is impossible to bring up so many good mathematicians as would be necessary to navigate the hundredth part of our ships; but able mathematicians have laid down such plain and distinct rules, calculated the necessary tables, and contrived such convenient instruments, that a seaman who is not acquainted with the truths on which his precepts and tables depend, may practice safely and correctly by them. Many men resolve triangles every day, who do not know the reason of any one of their operations; and mariners, in their calculations, make use of artificial numbers or logarithms, who are ignorant of the nature of their contrivance: indeed, all those astonishing inventions

tions of the most famous mathematicians would have been of no use in common and more important affairs, had not the practice of them been made easy to those who cannot understand them. From hence it is plain, that it is to those speculative retired men that we are indebted for the rules, the instruments, the instructions for using them, and the tables which facilitate the dispatch of so much important business, and which tends to supply mankind with so many of the conveniences of life. These were the men who taught the world to apply arithmetic, astronomy, and geometry to *sailing*, without which the needle would be still useless. Exactly in the same way, in the other branches of the mathematics, the rules which are practised by multitudes, without being understood, were contrived by a few great mathematicians.

Since, then, it has been shewn how much mathematical learning improves the mind, how subservient it is to other arts, and how immediately useful to the public service, there need no other arguments or motives for a government, or individuals, to encourage the study of it. This is the natural conclusion from these premises.

Plato, in his Republic (book viith), advises, that "whoever is to be educated for the magistracy, or any considerable post in the commonwealth, should be first instructed in arithmetic, then in geometry, and lastly in astronomy." And however necessary those arts were in Plato's time, they

they are much more so now ; the arts of war and trade requiring the assistance of those sciences much more than they did then, as being brought to a greater height and perfection : accordingly, we perceive that these sciences are the particular care of princes who wish to improve the strength, power, and commerce of their kingdoms.

The care that was taken in *France*, during the whole of the two last centuries, to educate their youth designed for the sea-service in mathematical learning, has tended greatly to enable them to make the figure at sea which they have at various times done ; and from the effects of their national institutions, since the beginning of the late revolution, it is very probable that in time they will become still more powerful and formidable on that element.

Louis the XIVth, in one of his *ordonnances marines*, “ directs that there should be professors to teach navigation, publicly, in all the sea-port towns, who must be acquainted with drawing, and teach it to their scholars, in order to lay down the appearances of coasts, &c. They are to keep their schools open, and read four times a week to the seamen, where they must have charts, globes, spheres, compasses, quadrants, astrolabes, and all books and instruments necessary to teach their art.

“ The directors of the hospitals are obliged to send thither yearly two or three of their boys to
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be taught, and to furnish them with books and instruments. Those professors are obliged to examine the journals deposited in the office of admiralty, in the place of their establishment, to correct the errors in the presence of the seamen, and to return them within a month."

King Charles the II^d, who well understood the importance of establishments of this nature, founded *Christ's Hospital* for that purpose; and some of the young men educated there are now annually sent on board our men of war, as *school-masters*, to instruct the young midshipmen and seamen; so that, in fact, every king's ship is now a naval academy, where both the theory and the practice are strictly taught, or at least ought so to be.

The establishment of the military academy at Woolwich, and other ports, has also tended greatly to bring up excellent officers and engineers.

Besides the vast number of seamen, surveyors, engineers, ship-carpenters, artificers, &c., that are to be instructed in the practice of such parts of the mathematics as are necessary to their own business respectively, a competent number of able mathematicians might, with advantage, be kept in pay by the public, in order to have leisure to apply themselves solely to the practice, and not only to instruct the former classes, but likewise to remove those obstacles which those who do not think beyond the common rules cannot overcome.

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It is a great impediment to the advancement of arts, that speculative men, and good mathematicians, are unacquainted with their particular defects, and those several circumstances attending them, that render alterations practicable or impracticable. But if public encouragement was more generally held out, we should have skilful mathematicians ready to employ their talents in the improvement of those arts, by finding out and remedying the imperfections in them.

The next thing that is necessary for the ADVANCEMENT of mathematical learning, is, that it should be made still more a point of at our *Universities* than it has hitherto been. From those seminaries the nation justly expects pupils to be sent forth who are acquainted with both the *speculation* and *practice*; for there they have all the imaginable encouragements---of tranquillity, leisure, and assistance; they have books and instruments ready to their hands; and fellow-students, who, having made equal progress with themselves, and, from being the agreeable companions of their studies, must naturally excite laudable emulation; besides the advice and instruction of the professors of the mathematical branches: there the strongest incitements to this study are also to be found in perfection, and especially that of an acquaintance with the works of the ancients, in most of which this species of learning is so much recommended: there other sciences are also studied, to which the
mathematics

mathematics are subservient : there, also, are the young nobility and gentry brought up, who, in time, may probably be called to a share in the government, or to hold places of consequence in the army, navy, treasury, and other public branches, where mathematical learning is absolutely necessary, and without which, though possessed of the best natural parts, they must be at the mercy of their deputies, clerks, and servants : and not only public employments, but their private concerns, require mathematical knowledge ; for, if their fortunes consist in wood, lands, timber, coal-mines, salt, manufactures, &c. the necessity of this knowledge is obvious ; and, in agricultural affairs, no plan of improvement can be securely relied upon without it. It not only renders the life of a man of quality and fortune more illustrious, admired, and useful, as in the case of the highly respected DUKE OF BRIDGEWATER, and many others whom I could mention, but it is, in particular, the best companion for a country life ; and, were it once to become a fashionable study (and Fashion sometimes exercises its empire over learning as well as other things), it is difficult to say how far it might not influence the morals of the higher ranks, by rendering them serious, diligent, and inquisitive after knowledge, diverting their minds from the airy, fruitless, exercises of the fancy, and the dissipated amusements which too much leisure makes them apt to run into, merely because

because they have nothing useful and solid to attract and fix their attention.

Nor is it in the universities only that mathematical learning should be more encouraged than it hitherto has been, but the heads of all public schools and private academies would find it of the highest importance to their pupils, to make it a regular branch of education; not only as an amusing, but a most useful, study to all descriptions of youth; and the rather so, as there is at this moment a great demand for mathematical teachers, which the daily advertisements in the public papers sufficiently prove (added to information that I have personally received from masters of academies respecting the difficulty of procuring them), and which would open a wide field of employment for youth well instructed in a species of learning, which really appears to have, in general, been made less an object of than its importance seems to require, and principally in private academies.

How far it may be necessary to the clergy, or might with advantage be more applied to by divines, I cannot presume to determine; but, if I am not mistaken, it is a requisite qualification for *orders*, though, I believe, at one of the universities, mathematical learning is not attended to at all: if, however, that science, as it has been endeavoured to be proved, tends to give a habit of *attention*, and of *close* and

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demonstrative reasoning, and to free the mind from *prejudice*, *credulity*, and *superstition*, surely it must be an essential and indispensable study for those who are educating for the church, as well as the senate.

The only plausible objection that is attempted to be urged against this study, is, that the mathematics require a particular turn, and a happy genius, that few people are masters of, and without which all the pains bestowed upon their science are in vain: they imagine that *a man must be born a mathematician*. To this it may be answered, that such an exception is common to all arts and sciences: that there are persons who have a particular capacity and turn for one more than another, every body must own; and, perhaps, it is not in any higher degree true concerning the mathematics than the others. A man of good sense and application is the person that is by Nature best fitted for that study, especially if he has been initiated in it when at school; and if circumstances prevented him from enjoying that advantage, the defect may be supplied by careful instruction, as much as in any art whatever.

I shall now close this essay, by stating, briefly, the order and method of studying the mathematics.

First, then, it should be laid down as an indispensable principle, that no person whatever,
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at an university or academy, should be taught the practice of any rule without the true and solid reason and demonstration of the same being given him. Rules without demonstration must and ought to be taught to seamen, artificers, &c., as it has been before observed; but it is far below the dignity of an university, which is designed for the promotion of solid and true learning, to do this. It is from the universities that proficients must issue, who are to be capable of remedying the defects in the arts; and, therefore, nothing must be taken on trust there. Seamen, surveyors, and carpenters, remember their rules, because they are perpetually practising them; but scholars, who are not so employed, if they do not know the demonstration of them, soon forget them.

Secondly,---no part of the mathematics ought to be taught by *compendiums*; for they are only fit to give a general and superficial knowledge; not a thorough one.

It is time, and not the size of books, we ought to be sparing of; for an appeal to common experience will shew, that solid knowledge is acquired in a shorter time by books, treating fully on their several subjects, than by *compendiums* and *abridgments*.

From hence it follows that the elements of arithmetic and geography are to be taught.

Euclid, in his thirteen books of *Elements*, gives us both: but our present mode of notation supersedes some of those of arithmetic, as demonstrating the rules from the operation themselves. There remain, then, the first six books for the geometry of planes or surfaces, and the last three for *stereometry*, or the art of measuring of solid bodies. The rest ought to be read separately, for the acquirement of arithmetical precision. In teaching these, care ought to be taken to make use of such examples as best correspond with the pupil's intended employment or profession: for instance, merchants' accounts, and commercial questions, as examples of the operations of arithmetic, should be given to those who are destined to trade; whereas, to a man of rank, examples upon the increase and decrease of population, of the revenue, or of the land and sea forces, &c., ought to be proposed; for there is nothing tires a pupil sooner than the frivolous and trifling examples that are generally used for exercise in arithmetic and geometry.

The method of treating on **TRIGONOMETRY** which mathematicians have adopted, and the manner of constructing their tables, &c. render that branch almost *elementary*; and practical geometry very properly comes next, as an elegant application of the elements of geometry to real business; as surveying, gauging, &c.

After

After the elements of SPHERICS are acquired, a full insight into the principles of ASTRONOMY will be necessary.

The MECHANICS, which are the foundation of a great part of natural learning, ought next to be studied : and after them, OPTICS, CATOPTRICS, and DIOPTRICS.

Nothing but the elements of these branches, however, can be fully understood, till the pupil is well versed in CONIC SECTIONS ; and all of them are rendered more easy by some tolerable skill in ALGEBRA, and its application to geometry.

These foundations being laid, any person may, with great ease, pursue the study of the mathematics, as his business or inclination lead him, either in its abstract parts, or the more abstruse branches of geometry, and their application to natural knowledge ; or, in mechanics, by prosecuting the study of the *statics*, *hydrostatics*, &c. or in *astronomy*, by its application to *geography*, *navigation*, *gnomonics*, &c. : but, as to most of these branches, a particular order of study is not necessary. A pupil may begin with that first which he is most inclined to.

The advantages in life that may possibly result from a thorough acquaintance with the mathematics, are so great and obvious, that, putting amusement and the energetical effects
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1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

